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THE

# MONTHLY EPITOME,

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XV. SKETCHES and OBSERVATIONS taken on a Tour through the South of Europe. By JENS WOLFF. 4to. pp. 251, boards. 18s. Richardson.

THIS tour was made in the year 1785, by Mr. Wolff, in company with Mr. Noring, secretary to the Swedish minister at the British court. It contains a brief description of the principal places in their route, interspersed with historical sketches, and a recital of occurrences displaying a variety of characters they met with in their journey.

The arrival at Lisbon, after a voyage of eight days, presents us with an account of the surrounding country, as well as a brief description of the city, and the manners of the Portuguese. After a short stay, our travellers set out for the capital of Spain. — Several incidents are noticed on the road between Lisbon and Madrid, among which is an adventure at Bajados. Having received a letter of introduction, the day before, to Don Antonio de Cantalaria, the chief magistrate of Bajados, says our Author, "we went in immediate search of this enlightened character, but found him; alas! in dismal occupation, and by no means prepared to honour his friend's recommendation. He was perambulating the streets; in one hand holding a lantern of substantial horn, in the other a box, to which was attached a clamorous bell, and wholly occupied in requesting the stray passengers to drop a few reals in honour of the Holy Ghost. On presenting our letter, the illustrious bellman held out his box, and was some time before he could be made

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to understand the motive of our thus disturbing his pious avocation, which, however, at last perceiving, he desired our visit might be adjourned to the following day. Apologizing for the interruption, and dropping some small pieces into his collecting box, we left Don Antonio to augment the treasure of the Holy Ghost, and repaired to the venta, where a better reception awaited us." It is added, "the inns, termed *posadas*, or *ventas*, in Spain, are much superior to those in Portugal; but, without previously supplying the host with *dinero*, or money to go to market and purchase provisions, the fare would be but indifferent. A charge is afterwards made for cooking, trouble, and the use of the *cama*, or room, and mattress." P. 26, 27.

Leaving Bajados, the travellers pass "Merida, (an ancient town, formerly Emerita Augusta, the capital of Lusitania, and built by Augustus, but now nearly deserted) Miajadas, Truxillo, the birth place of Pizarro, and come to Naval Moral, the first town in New Castile, where," says Mr. Wolff, "we took in some skins of wine, which proved agreeably refreshing on the road. As it is unusual to travel with wine-glasses, our muleteer soon taught us the method of drinking from a leathern bag with a horn-spout, without touching it with our lips. The distance the muleteers thus pour wine into their mouths at first appears surprising; it is, however, a cleanly practice, and, at the same time, renders the liquor cool. Water is usually carried in small red jars, which are frequently replenished, and closely stopped, to keep out flies, mosquitoes, and other insects.

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The land carriages, which convey articles of merchandize, provisions, &c. to the interior, are all drawn by oxen, chiefly of a white colour, of which we frequently met fifty in a string. Cheese is here made from goat's milk, and hog's-lard used instead of butter. Numerous droves of black hogs are a great impediment to travelling in this country." p. 30, 31.

Several other places are named, at one of which our Author notices the prevailing superstition of the country; observing, that the Spanish mules are adorned with bells, which are marked with a crucifix. The motive for this is, "that the devil cannot come within hearing of the consecrated peal. From a similar precaution, the wheels of carriages drawn by oxen in Portugal are seldom or never greased, the infernal spirits being said to hate all discordant sounds."

Proceeding to Madrid, Mr. Wolff describes the city, with the manners and customs of its inhabitants, and informs us, that their public amusements are confined to the theatre and bull-fights. Of the latter he gives a particular account. We have also a description of the monastery of Escorial, which "was dedicated to St. Lawrence, who suffered martyrdom by being broiled on a gridiron. Every part of the building is constructed with reference to the instrument of his death. The main fabric itself bears that form; it is also sculptured on the gates, painted on the windows and altars, and marked on the sacerdotal habits. . . . The front of the building, exhibiting three hundred windows, may give some idea of the splendour of the whole. It is here the royal family occasionally reside. The situation is very unfruitful, but produces a kind of bastard granite in abundance. It seems to have been decided to bring the palace to the quarry, rather than materials from the latter to a spot more fertile and appropriate, and where a structure of such magnitude might have appeared to greater advantage. When the court resides here, the Hieronymites, in number about two hundred, remove to the wings of the convent." Added to this account is an extract from Twiss's Travels, specifying some of the relics, which are kept in high preservation in this place. p. 54.

In Madrid, the use of chimneys is little known, braziers being preferred, on which a kind of frankincense is continually strewed, which gives an excellent odour." Here the Author introduces the following occurrence: "Although I had various letters of introduction in this capital, some of which were of essential service to me, I cannot avoid mentioning the reception I met with at the house of a banker. On being shewn into an apartment, where I waited a few minutes before I could deliver my credentials, my attention was attracted by a sentence written in characters of gold on the wall, intimating, 'that nothing could be 'more *ennuyant* to men of business, 'than the visits of those who have little 'to do.' This hint was too palpable to be mistaken; I threw my letter and card on the table, and retired, as Don Pedro was entering the room."

In the road from Madrid to Barcelona, says Mr. W. "We saw about this time a number of grasshoppers, or locusts, which move in swarms, and in some years are so fatal to vegetation, as to destroy the cultivation of an entire province. They are headed by a particular one of the species, and thus not unaptly compared to an army. Premiums are sometimes given for extirpating these pernicious animals." p. 67.

From Barcelona, the journey is pursued to Marseilles, through Canea, Girona, and Jonquiere, the last town in Catalonia: after passing the River Tet, our travellers ascend the Pyrenean mountains, the scenery of which, the Author writes, "we could not sufficiently admire. The road occasionally wound between steep, whose tops rose with increased grandeur as we advanced, and sometimes lay along the edge of precipices and declivities, dark with woods, that stretched downward into the narrow vallies.

"Having now taken a farewell of the Spanish territories, we were, on entering France, stopped at Bellegarde by the officers of the customs, who examined our passports and baggage. Two pillars, on which are engraved the arms of France and Spain, together with a chain which crosses the road, here mark the boundaries of the two kingdoms from the summit of the Pyrenees." p. 69, 70.

Taking their route through Pargig-

man, Fiteaux, Narbonne, and Bezennas, their attention is engaged by Montpellier. A brief description of this place follows: "In the south of France, nature has been prodigal of her bounties. From La Place de Peyrou, the views are so fascinating and attractive, that the spectator is rivetted to the spot. On one side appear the mountains of Cevennes, bounding Provence to the north-east, from whence also the Alps begin to rear their lofty heads, and seem to prop the clouds; on the other, an extensive valley stretches on to Ronsillon. The towering Pyrenees crowned with pine or fir, distant rocks and intermingled woods, contrasted with nearer scenes of softness and cultivation, form a succession of prospects inexpressibly grand and delightful. At a distance, the wide ocean, glittering in the sun-beams, spreads a broad surface of effulgent light." p. 72.

Through Lunel, Nîmes, Beauraire, and Aix, they arrive at Marseilles, and consider it "a gay scene of dissipation." Quitting this place, they proceed through Toulon, Frejus, Antibes, and passing the river Var, soon arrive at Nice: hiring a selucca, or large row-boat, in less than two days they find themselves at Genoa; from whence, by another selucca, they make Leghorn, which is a place of considerable trade. Excepting "the Grand Duke of Tuscany's palace, where the governor resides, the arsenal, great church, and Jew's synagogue, which are the most remarkable buildings, the streets wear an indifferent appearance, and have too commercial an aspect to interest the traveller, who surveys the face of a country more from motives of curiosity than gain." The journey is pursued through a delightful country to Pisa, "whose deserted state still exhibits remains of ancient grandeur, and is, to the reflective mind, a sad monument of the instability of all human greatness. This town presents a mournful reverse of its former magnificence; it once held a distinguished rank among the free states of Italy, and several remaining edifices, though now in decay, attest the power and splendour to which it had arrived during the independence of the republic. The Florentines, however, conquering, and taking possession of this place in 1406, its population and commerce

gradually decreased. The streets are now, from neglect, in many places, over-grown with weeds. The Arno runs through the town; one of its bridges, constructed of marble, annually becomes the scene of a violent contest, ending in blows, to determine which side of the river shall confer rank and pre-eminence on its inhabitants during the following year. This custom, rendered sacred by its antiquity, involves too much personal prowess and local prejudice to be easily abolished." p. 95.

Florence is next noticed, from whence the route is taken through Sienna to Rome. In traversing the Appenines, our Author details an adventure with some Capuchin Friars he met with at the Port-House at Poggibonzi, who from his account, readily offered to him and his friends seats at their convivial board, and, without the least reserve, joked, sang, and drank freely. We leave this article, as, from the way in which it is written, it appears to us calculated to produce indifference to religion, and gratify the profane.

Arriving at Monte Fiascone, the wines of which place have a very high reputation, "we stopped (says our traveller) at an inn rendered remarkable by a circumstance, which the landlord took care to impress on our minds. A German count, called Johannes de Fourcris, travelling through this part of Italy some years since, and being in the habit of sending his servant as an *avant courier*, to ascertain the quality of the best wines in the country, gave him directions, wherever he found them excellent, to chalk *Est* upon the door of the respective inns. The servant, who appears to have had some knowledge of the juice of the grape, was so pleased with that of Monte Fiascone, that he triply obeyed the instructions he had received, and in large letters wrote '*Est, Est, Est*,' over the entrance of the osteria.

"On the arrival of the German count, he was so much biassed by the opinion of his domestic, that he quitted not the tempting liquor till he made so extraordinary a sacrifice at the shrine of Bacchus, that he absolutely expired with the cup in his hand, filled with the intoxicating beverage. During several subsequent years, it was the custom to pour two

barrels of this wine over the tomb of the count, in consequence of the directions of his German heirs. Now, however, the money is distributed in a more beneficial manner among the poor of the village. A monument is erected to the memory of this son of Bacchus in the church of San Flavius, on which this inscription is engraved—

‘ Est, Est, Est,  
‘ Propter nimium Est Johannes de Four-  
‘ cris Dominus meus mortuus est.’

It is painful to us, to see a description of this melancholy occurrence wearing the smile of levity; we should have been gratified rather to discover the tear of pity accompanying this solemn lesson to the voluptuary.

A description of Rome, its environs, and manners, comes next under view. As nothing occurs to us in addition to what we apprehend our readers are in possession of, we forbear extracting from this part of the Tour.

Leaving Rome, and passing through Florence, among other things noticed at Bologna is the “Bononia stone.” Mr. Barlow observes, that it is found about the Appenine mountains, and in Mount Paclerno, four miles from Bologna. It is usually about the size of a walnut, of a light grey colour, and an uneven surface, impregnated with sulphureous particles, and though pretty heavy, not very compact. It shines in many places like spar, and after violent showers of rain, which wash away the snow from the mountains, is often found. Before it is properly prepared, there is no difference between that and another stone; but by a particular calcination, and afterwards by being exposed to the open day-light, it imbibes such a luminous quality, that during eight or ten minutes it glows in the dark like a red hot coal; this may be repeated at pleasure. In some of the best of these stones, the flame of a candle will make it assume its lucidity. Moonshine does not make the least impression on it, but the rays of the sun act too powerfully, by calcining it so as to make it easily crumble. It retains its luminous quality even when laid in water. Its splendour usually lasts three or four years, after which it may be calcined again, but not without some diminution of light.”

*p. 222, 223.*

After visiting in the way, Modena,

Turin, Chamberry, Lyons, and Paris, the Tour finishes with expressions of pleasure at beholding “the white cliffs of Dover rearing their proud heads above the ocean.”

XVII. TRANSACTIONS of the Society  
instituted at London for the Encou-  
ragement of Arts, Manufactures, and  
Commerce; with the Premiums offered  
in the Year 1801, a Portrait of the  
late Owen Salusbury Brereton, Esq. by  
Evans, and nine explanatory plates,  
Vol. XIX. 8vo. 10s. 6d. Robson,  
White, Becket, Johnson, &c.

THE Preface, after stating the views of the Society, contains “some particulars of the Life of O. S. Brereton, Esq. who long took a lively and active part in the concerns of the Society, as one of their Vice-Presidents,” which office he held from the year 1763 to 1798, “with great credit to himself and advantage to the Society. He was the son of Thomas Brereton, Esq. of the County Palatine of Chester, and was born in the year 1715. He received his education partly at Westminster School on the foundation, and partly at Trinity College, Cambridge. On the death of his father, he inherited the ancient family estates, in the above-mentioned county, and in Flintshire.

“In 1738, Mr. Brereton was called to the Bar, and, in 1746, became Recorder of Liverpool, which office he filled with great impartiality and dignity during fifty two years. In 1796, on his proposing to resign, the Corporation requested him to retain his situation, and appointed a person to discharge its active duties.

“Mr. Brereton was an early Member of the Royal and Antiquarian Societies. The *Archæologia* of the latter contains his Observations on Peter Collinson’s Account of the Round Towers in Ireland †; his Tour through South Wales †; his Extracts from the Household Book of Henry VIII ‡; his Account of a painted window in Brereton Church, Cheshire §; and that of a non-descript coin, supposed to be Philip VI. of France ||. Mr. Pennant has also, in his *Welch Tour*, described, and given an en-

\* *Archæol.* ii. 80. † *Id.* iii. 3. ‡ *Id.* iii. 134. § *Id.* 9. 368. || *Id.* x. 463.



graving of several Roman Antiquities, found, through his horse accidentally disturbing them, at a Roman station called Croes Atti, on his estate in Flintshire\*.

"Mr. Brereton was a Benchor of the Honourable Society of Lincoln's Inn, filled the office of Treasurer, and was Keeper of the Black-Book. He also represented the borough of Ilchester in Parliament. He took the name of Salusbury with an estate, and became constable of the castle of Flint, a valuable privilege to his adjacent possessions. His domestic happiness was manifest to his numerous and respectable acquaintance, among whom were some of the most learned men of the age.

"Mr. Brereton died on the 8th of September, 1798, in the eighty-fourth year of his age, and was interred in St. George's Chapel, Windsor." p. 4—7.

As the Preface furnishes us with all the information, which we think will be interesting to our Readers, our extracts will be taken from it. "New Premiums will be found introduced under the articles, Comparative Tillage, Rotation of Crops, Preserving of Turnips, Cabbages, Carrots, Parsnips, Beets, and Potatoes, inventing Thrashing-Machines, manufacturing Tallow-Candles, Preparation of Tan, Preparations of Red and Green Colours for printing on Cotton Cloth, Artificial Ultramarine, Stroke Engravings, Chintz and Copper-Plate Designs for Calico Printers, Engravings on Wood, Bronzes, Improved Ventilation, Cultivation of Hemp in Canada, and curing Herings in the Dutch method." p. 8.

In the class of Agriculture we find accounts of extensive plantations, one of which is highly gratifying, describing the improvements made by Thomas Jones, Esq. on his estate of Hafod, in Cardiganshire, who, by his excellent discrimination, and by exertions perhaps unparalleled, has converted a desert to a paradise; and in a wild uncultivated part of Wales, has raised such enchanting scenes, as afford inexpressible pleasure to every spectator.

It appears that, "between October, 1795, and April, 1801, the number of trees planted on this estate amount to 2,065,000, of which

\* Pennant's Tour, vol. i. p. 52, 53, 67, 72.

1,200,000 are larches, besides fifty-five acres of land which have been sown with acorns, or planted with oaks." This gentleman has also made considerable improvements in his farms: "We are told, that the cheese sold by him the last season amounted to four tons, and his butter 1,200 lbs. He expects his dairy will furnish him, during the next year, ten tons of cheese for sale. Mr. Jones has been indefatigable in his pursuits in agriculture, and has not only shewn by practice what may be done, but in a late ingenious publication presented to this Society, entitled, 'A Cardiganshire Landlord's Advice to his Tenants,' pointed out to others the means of doing it." p. 10.

Among other improvements in agriculture, "The account given by Mr. Brown, of Markle, in Scotland, of the wheat sown by him in the spring of 1800, and the valuable crop housed the same year, is well deserving attention, from its advantages in wet autumnal seasons.

"As disadvantages of climate attend the housing of crops when ripe, the method of making clover-hay in Courland, communicated by Mr. John Faylor, opens to this country a new line of management for this purpose, which bids fair to be of great utility. The process of vegetable fermentation, in the preparation of hay, has been hitherto little attended to or understood: the consequence of neglect in this point has occasioned many stacks of hay to take fire and be destroyed; which loss the method here recommended may probably prevent.

"Mr. Palmer's method of housing corn in wet weather, as mentioned in the present volume, appears to be scarcely known in England, but has been successfully practised in Fifeshire, and other parts of Scotland. The more general introduction of threshing-machines has been the mean of preventing the loss of many crops of corn in Great Britain, by affording quick dispatch to the separation of the corn from the wet sheaf in bad seasons, and (as is proved by Mr. Palmer's experiments) without injuring the quality of the grain."

Some implements for draining the water from lands are described, but it is observed, "none of them is more generally useful than the drain-plough, of which a model was this session pre-

sented to the Society by his Grace the Duke of Bridgewater: it performs the operation of surface-draining with neatness, care, and celerity; destroys but little herbage, and furnishes at a trifling expence, in the following spring, an excellent compost for a top-dressing.

“Thomas Andrew Knight, Esq. of Ludlow, has presented to the Society a drill-machine for sowing turnips, and other seeds. This very ingenious and useful implement possesses the powers of making an indent or furrow for the seed; of depositing the seed within that channel, and covering it instantaneously in a more effectual manner than can be done by the harrow or rake. Its construction is simple and cheap; and it can be expeditiously worked on any soil, by a man or boy.” *p.* 8—17.

The remaining articles under this class are, “Observations upon the nature of blight, the destructive effects of the aphid, and the means of obviating the sudden changes to which our climate is subjected, and by which vegetation is impeded;—an implement, named a cultivator, for working rough fallows after ploughed crops;—the advantages of the drill over the broadcast husbandry, in the culture of turnips;—method of draining boggy land, and an implement which forms an outlet for water when retained in peat-earth;—on the destruction of the grub and cock-chaffer, and on the preparation and application of composts and manure. On account of the apparent importance of the last article, we present it to our readers.

“The preparation and application of composts for manure are of very essential convenience in husbandry; and a knowledge of the modes adapted for such purpose in different parts of Great Britain is of the utmost importance. Great exertions are necessary to eradicate the topical prejudices on this head, which are known to prevail throughout the kingdom, and to encourage methods more efficient for the purpose. In the isle of Thanet, for instance, we observe, that sea-weeds, and even sea-sand, are diligently collected, and attended with great advantage to the clay-land on which they are applied, whilst on the coast of Lancashire, and in other parts of England, the same advantages are wholly neglected, where similar opportunities offer for their

use. The application of peat earth and powdered lime, prepared as a compost, were thought improper in the populous district of Bolton in the Moors, for the production of potatoes, though this vegetable furnishes a principal part of the food of its inhabitants; but the active exertions of Mr. Horridge, of Raikes, have brought this manure into estimation, and will probably be the means of increasing highly in value large tracts of land in that neighbourhood, at present barren and uncultivated.” *p.* 17—21.

“Under the class of Chemistry, the experiment made by order of General Betham shews, that the principal reason of spring-water becoming putrid at sea is owing to its being stowed in wood-vessels, and that this putridity may be prevented by using vessels not likely to be acted upon by water; he has successfully employed for this purpose copper tanks well tinned. Under this class is also a communication on the subject of the inspissated juice of lettuces, and of the analogy of its effects with the opium prepared from poppies.

“Under the class of Polite Arts, Mr. Sheldrake has taken much pains to elucidate the composition of the colours used in painting by the ancients, and to improve the permanency, and brilliancy of those employed by modern artists.

“The scarcity of the usual materials for making paper has been a considerable impediment to the progress of literature, and called for every possible remedy.

“The paper prepared by Mr. Willmot, from the Paut-Plant, of which the gunny bags are made in the East Indies, is of good quality, as may be seen by the specimen.

“The manufacture of Chicoree root, as a substitute for Coffee, has lately extended rapidly over the continent; and as this article furnishes a considerable part of the nutriment of many thousand persons in Germany, Mr. John Taylor, from personal observation and minute inquiries, has furnished an accurate account of its culture, preparation, and use, which, it is hoped, will contribute to the comforts of great numbers of the inhabitants of this country.”

Under the class of Mechanics, it is observed, that “many machines laid before the Society have been rejected, owing to their want of simplicity,

their not being new, or not adequate to the purposes intended.

The Society have, however, earnestly endeavoured, to discriminate with propriety, to do justice, and to encourage every spark of genius which may lead to real improvement.—Wherever they have discovered that the machine produced, though not fully adequate to the object proposed, was likely to lead to beneficial consequences, they have inclined to give encouragement." p. 23.

*In the Line of Mechanic arts are comprised the following articles:*

"A machine of a cheap and simple construction, for raising water, and answers the purpose well.—The advantage of the gun-harpoon further confirmed by the distance from whence three whales were shot by Robert Hays, which probably would not have admitted a boat to approach so near as to allow the harpooner to strike them by the hand.—Model of a water-wheel.—Mr. Phillips's method of driving copper-bolts into ships.—Mr. Arkwright's machine for raising ore from mines, which possesses the advantages of supplying itself with the articles to be raised; of lifting them above the surface of the earth, and delivering them into carts attending for them: its motion is simple and regular, and the different parts of the machine are easily kept in order.—Account of a quarry of burr-stones found, and now worked, in Montgomeryshire.—Mr. Garnet Terry's mill for grinding hard substances, is free from the friction of the screw, which presses on the grinding cylinder in the common hand-mills, and is more easily regulated.—Mr. William Bullock's improvement of the draw-back house-lock possesses every advantage of simplicity and effect, and deserves to be introduced into general use, as it prevents the unpleasant noise arising from the common locks, and furnishes additional security to the house.—Mr. Gent's crane has the powers of raising a considerable weight, and projecting that weight to a distance proper for loading it.—Mechanical modes of ventilation, for the admission of fresh air into hospitals and crowded rooms, practised by Sir George Onesiphorus Paul, Baronet, with success.—and Mr. De Lafon's watch escapement, which displays an ingenious combination of

mechanism, and it is hoped will furnish useful hints to persons occupied in that line."

It has long been the earnest wish of the Society, that Great Britain should procure, from the produce of her colonies, such articles as cannot be grown in England, and have therefore been hitherto obtained from foreign governments. On this subject are two articles, one a communication from Bengal, tending to prove that myrabolans are a valuable substitute for Aleppo galls, and may be procured from thence; the other, on the lake prepared by Mr. Stephens, from fresh stick-lack, yielding a scarlet dye, resembling that from cochineal. The experiments made by Dr. Bancroft shew that it is at least equal in effect to one fourth its weight in cochineal.

The Preface closes with an account from James Barry, Esq. of his additional improvements made to the pictures in the great room of the Society.

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XVII. LETTERS on the Elementary Principles of Education. By ELIZ. HAMILTON, Author of the *Memoirs of Modern Philosophers, &c.* Vol. II. small 8vo. boards, pp. 455. Price 8s. Robinsons.

THESE letters are thirteen in number, the subjects of which will be found in the following analysis of the work:

1. *On the necessity of obtaining a Knowledge of the intellectual Faculties, in order to their proper Cultivation.—How this Knowledge is to be acquired.—Futility of endeavouring to cultivate the Faculties out of the Order prescribed by Nature.—A short Analysis of the Plan to be pursued.—Reflections.*

In this letter we find the following proposition ably defended and illustrated, viz. "That the greatest perfection of which our nature is susceptible, consists in the capability of exerting, in an eminent degree, not one or two of the faculties with which Providence has endowed us, BUT THE WHOLE OF THESE FACULTIES." The example of Jesus Christ is here introduced, as not "beyond the grasp of our present faculties to conceive, or of our present powers to imitate." This is succeeded by the following ar-

argument: "As the body is composed of a variety of organs, of which each is equally necessary to the well-being of the whole; so the mind is a compound, if I may so speak, of a variety of faculties, none of which can be defective, without enfeebling or injuring the rest. The lungs are not more necessary to the functions of the heart, than accurate conception to sound judgment. The circulation of the blood is not more necessary to the animal economy than memory is to the mental. But memory depends upon the attention; the accuracy of conception has the same source; and if both are not duly exercised, neither will attain perfection." The consequences arising from attending to one faculty, without a due regard to the others, is next urged. Among other injuries to which the mind is liable, "Novels" are said "to deprave the taste and corrupt the affections." The necessity of cultivating the mind of youth previous to their entering public schools is strongly enforced, and the following remarks introduce the analysis:

"Where the chief aim in education is directed to any other point than the improvement of the intellectual and moral powers, an artificial character will be produced, which, neither guided by reason, nor inspired by any noble or generous sentiment, will be the mere puppet of opinion, and the creature of imitation; but if imitation is made to supply the place of reason, is it probable that the early associations will be such as to lead the mind to chuse the brightest patterns of virtue? Alas! experience has fully proved the contrary. Experience shews us daily examples of the fatal consequences of carrying the system of *zenana* education into practice, in a country where women are called to act an important part on the theatre of society. Without intellect there can be no principle, and without principle there can be no security for virtue.

"In order to cultivate the intellectual faculties to advantage, it appears to me, that we ought to accompany Nature in her progress; and as she gradually unfolds the powers of the mind, that we should devote ourselves to the improvement of each faculty, in the order it is by her presented.

"Assuming this as a principle, I

shall proceed in the following Letters to examine, in the first place, the faculty of PERCEPTION, shewing the advantages that are to be derived from its assiduous cultivation, and the very great disadvantages that accrue from its neglect.

"ATTENTION is the next subject that will naturally fall under our consideration. I shall be at some pains to illustrate its importance, and shall not scruple to advance upon it arguments which appear convincing to my own mind, though they are unsupported by the authority of others. If they are founded in truth, they will stand the test of investigation, if otherwise I should be sorry to protract their fall.

"CONCEPTION is the next faculty brought forth by Nature. By conception I mean the ideas which we form of absent objects of sense, or of our past sensations. So much depends upon the vigour of this faculty, that I cannot be at too much pains to inculcate the necessity of its being cultivated with never-ceasing vigilance. I shall, therefore, do all in my power to urge the careful cultivation of this faculty, by an explanation of the important consequences to which it leads, and shall give you such hints with respect to its improvement, as I hope may be found of use to those who are concerned in the practical part of education.

"The faculty of JUDGMENT is the next that will demand our attention. I shall trace its progress from its first dawn in the infant mind to its maturity; and though conscious that my abilities are inadequate to the magnitude of my subject, I shall do what in me lies to enforce its importance. To the neglect of this faculty, all the follies, and many of the vices, which abound among us, may be fairly traced. Where the judgment is sound and unperturbed, the unruly desires and affections will not revel without controul; but in order to the cultivation of sound judgment, it is not only necessary that the affections be uncorrupted, but that they be *early engaged on the side of truth*.

"Having dwelt at large on the cultivation of judgment, we shall then proceed to an examination of the faculty of ABSTRACTION. This faculty, though common to all, and susceptible of great improvement, is seldom cultivated to any perfection,

but by the few whose course of studies has led them to cherish a turn for speculative inquiry. If general reasoning were indeed needful to none but the philosopher, we should leave the philosopher to enjoy it as his peculiar prerogative; but if it can be proved to be no less necessary in the conduct of life than in the speculations of philosophy, it becomes our business to find out the means which are best adapted to its improvement. These the circumscribed limits of my present plan will not permit me to explain at large; neither are my abilities equal to such a task; but having proved the advantages which result from the cultivation of this faculty, the hints which I shall offer, may be sufficient to direct the mind in search of higher guides.

"Subsequent to abstraction I shall place what offers upon the cultivation of TASTE and IMAGINATION, because the faculty of abstraction is necessary to both. A few hints concerning the necessity of cultivating the power of REFLECTION will conclude the series." p. 24—29.

The second letter is on the subject of PERCEPTION, and contains,—*Progressive Development of the Faculties.—Perception explained.—Hints towards its Cultivation in early Infancy.—Its Connection with the benevolent Affections.*

In this letter, the want of attending to the faculty of perception is considered as causing "a baleful influence upon the moral character," and "a dulness in comprehending any object." Those who have never been accustomed to pay attention to perceptions received from various objects of sense, "want the first link of the chain, and have nothing whereon to fasten the new ideas with which you present them." The exercise of perception is evidenced by observations on infancy, and the cultivation of it strongly recommended from its first appearance. The close of this letter merits attention, and is thus expressed: "So nicely interwoven are the moral feelings and the intellectual faculties of man, that it is impossible effectually to improve the one, while the other is neglected or destroyed. In the cultivation of the perceptive faculties, we lay the foundation for that quick discernment which is equally necessary in acquiring just notions of things, and in discovering

the true path of moral rectitude. By the neglect of these faculties we not only enfeeble the understanding, but lay the foundation of those false associations which extend their baleful influence to the affections of the heart." p. 56.

Letter III. ATTENTION. *The Power of Attention in improving the Perception.—The Velocity of its Operations so great as to render it frequently imperceptible.—The Influence of the Passions upon Attention.—Illustrations by Example.*

Among many self-evident demonstrations to prove the subjects enforced in this letter, we select the following: "You, I know, can knit, and can do it so well, that you may have forgot the process of learning it. Take then one of your children, who knows nothing of the matter, and in teaching her you will observe the difficulty of the operation. The position of the needles must first be attended to; then the thread must be twisted round the proper finger; then the stitch must be lifted by the needle; then the fore-finger of the right-hand must cast the thread round the needle, which must then be returned through the stitch, and finally, the stitch must be gently dropped by the needle in the left hand, without injury to the rest. Every one of these operations requires a separate and fixed attention; and yet by habit they come to be performed so rapidly, that we appear to give them no thought. By habit I can perform all these operations, while reading a book that seems to require my whole undivided attention. . . .

But that the attention is still, however imperceptibly, engaged, is evident from this, that the moment I drop a stitch, it is taken notice of, and that, however deeply engaged in my studies, I do not forget to turn the stitch that marks the seam at every second round."

"Should any grave philosopher deign to look into these pages, I will permit him to smile at this simple illustration, which he may, if he pleases, call *argumentum ad feminam*; but if it aid my design of exhibiting the power of attention, as essential in every voluntary operation of mind or body, it will fully answer the purpose for which I intended it." p. 70—72.

In order to impress the mind with the importance of attention, and the



practicability of cultivating it to advantage, the following contrast is presented to us: 'You can't open that pretty box, love;—come to me, and I will do it for you. See, what nice comfits there are in it.' The box is opened—the comfits are eaten, and mamma again screws on the lid.—Pleased with the novelty, little master again desires to have it opened, and again she complies with his request. The request, or rather command, is again repeated, and complied with, till mamma grows tired, and then she declares that the naughty box will not open any more. The ill humour which succeeds is stifled by more comfits from her pocket; or the poor child is coaxed to resume the string by which the painted horse is dragged round the room. All this I have seen, and similar occurrences may be now in your recollection. Let us see how the same circumstance is managed by a judicious mother:—

'Here is a pretty box, mamma; but it won't open, all that I can do.'

'That box, my dear, won't open by force; the lid is screwed on, and it must be turned in such a manner as to take out the screw. Observe—There! it is opened! now see how the part that fixes is cut in the manner of a screw.'

'O, yes! now I understand it; for I remember what papa told me one day about the cork-screw, when I was looking at it: but I thought there was no use of screws but to draw corks.'

'All screws are made upon the same plan, or principle, as it is called,—will you remember that word?'

'Yes, mamma; but what else is there besides cork-screws and screw-lids for comfit-boxes?'

'Many things, my love, are made upon the same principle. A piece of furniture, that is just by you, is made upon the principle of the screw; and if you will find it out I will give you a kiss.'

'I see! I see! it is the stool on which my sister sits at the piano-forte. It turns and rises just like the lid of this box.'

"This scene I have likewise witnessed. Does it require any argument to prove which of these children would be most likely to pay attention to the objects of perception? Can we be at any loss to determine which would

be best prepared for receiving instruction at that period, when, in the minds of unthinking people, instruction commences?" p. 75—77.

Pursuing the subject of attention, we meet with the following important observations:

"If the trains of thought, which, in our waking hours, incessantly flow through the mind, depend upon the nature of the objects to which we chiefly direct our attention, it appears of the utmost consequence to our success in education, to turn the attention to such objects as may introduce trains of thought unconnected with any violent emotion. This is the great advantage of the pursuit of science. When it fortunately happens, that the attention is thus directed in early life, the unruly passions will not gain a premature admission into the youthful bosom. Many a rural nymph might have been saved from heart-felt misery by such a knowledge of botany or mineralogy as would completely have occupied her leisure hours in retirement; while, from the mere want of objects to engage her attention, the Damon, or the Corydon, that first presents himself, seldom fails to become fatal to the vacant mind.

"Where the attention has been early engaged in fiction, it will not, without great difficulty, be turned to realities. The cause is obvious. It is the business of fiction to excite emotion; the mind delights in this excitement; and where it is frequently produced, whatever is destitute of it will appear insipid. If, then, we would have the attention engaged in the service of the intellectual faculties, and the faculties employed in the search of truth, we must carefully abstain from introducing emotions unfavourable to our design. From the direction which is given to the power of ATTENTION, the trains of thought will derive their colouring, and the character will ultimately partake of their complexion." p. 87—89.

Letter IV. CONCEPTION. *Introductory Observations.*—*Mr. Locke's Definition of Discernment applicable to Conception.*—*The Evils arising from the want of clear and accurate Ideas.*—*How these are to be obtained.*—*Conception to be exercised in early Life, on the Objects of Perception.*—*Books.*—*Peculiarity of Temperament.*—*The Conceptions*

of melancholy Persons languid.—Observations.

Letter V. CONCEPTION. Possessed in different Degrees of Vigour.—How it may best be cultivated in those of slow Capacity.—Exemplified in a Variety of Instances.—Difference betwixt a Memory of Perception and the Recollection of Ideas.—The Advantage of cultivating the latter.—Illustrations.

Letter VI. CONCEPTION. Lively Tempers particularly subject to Inaccuracy.—How this Fault ought to be obviated.—The proper Exercise of Memory in early Life considered.—Illustrations.

To excite to the practice of cultivating the faculty of conception, Miss Hamilton represents the mournful effects of neglect, exemplified in prejudice, injustice, falsehood, with their train of attendant evils, which are considered to arise from a want of accurate conception. On this faculty an hundred pages are employed: did our limits permit we should be

(To be concluded in our next.)

happy to extract from this part of the work.

Letter VII. JUDGMENT. First begins to operate upon the Objects of Perception.—Necessity of exercising it upon sensible Objects.—Illustrations.—How it may at first be exercised on Moral Propositions.—Party-Prejudice inimical to its Cultivation.—Observations on this Head.—The Use of History.

In this Letter the exercise of this faculty is particularly applied to the female sex in the following language: "A little reflection would teach us, that in every situation in which a female can be placed, whether she be free or subordinate, whether she moves in an exalted sphere, or be reduced to the duties of an inferior one, in public and in private, abroad or at home, judgment is ever necessary, ever essential; and that whatever be her rank and situation in society, if judgment do not form her opinions, and direct her conduct, she will become an object of contempt."

XVIII. REFLECTIONS on the Works of God in Nature and Providence, for every Day in the Year. By CHRISTOPHER CHRISTIAN STURM. Translated from the French, and collated with the German, by ADAM CLARKE. 12mo. 4 Volumes (with 4 plates.) pp. 1188. boards. Price 16s. Edwards, Bristol; Badcock, &c. London.

THE Translator of this work is a preacher of long standing and considerable respectability in the connection of the late Rev. John Wesley: he is esteemed a man of natural talents and considerable learning. In his Preface he observes, a desire that the whole work of the pious author should appear, induced him to give a new version to the Public, as the translation in three volumes, which is the most complete, omits

seventeen whole pieces. Some inaccuracies in astronomy and natural history were discovered by Mr. Clarke, which he thought himself obliged to supply in the best possible manner. We learn also from the Preface, that besides the omissions above specified, "a part in most of the meditations, and in some cases a third of each, is omitted. To the truly Christian reader, these omissions will appear of serious consequence, when he is informed that they contain those parts, which chiefly relate to *experimental religion*. In this edition, the Translator professes to supply the defects of the former: that our Readers may judge how far he has succeeded, we subjoin the Meditation on the Circulation of the Sap in Trees, both in the old and new editions, as a specimen of the work.

NEW EDITION, March 26.  
*Circulation of the Sap in Trees.*

"THE trees, which for several months appeared entirely dead, begin insensibly to revive. In a few weeks we shall discover more signs of life still. In a short time the buds will grow larger, open, and expand their precious blossoms. We have

OLD EDITION.—March 26.  
*Circulation of the Sap in Trees.*

"THE trees, which for several months appeared quite dead, begin insensibly to revive. Some weeks hence we shall discover in them still more signs of life. In a short time the buds will grow large, will open, and produce their precious blossoms. We have it

## NEW EDITION.

observed this revolution regularly in the commencement of each spring, and, perhaps, have been hitherto ignorant of the means by which it was performed. The effects which we observe in spring, in the trees and other vegetables, are occasioned by the sap, which is put in motion in their tubes, by the air and the increasing heat. As the life of animals depends on the circulation of their blood, so likewise the life and growth of plants depend on the circulation of the sap. To effect this, God has formed and adjusted all the parts of vegetables, so as to concur to the preparation, preservation, and motion of this nutritious juice.

"It is principally by the bark, that in spring the sap ascends from the root into the body of the tree; and that even through the year, life and nourishment are distributed to the branches, and the fruits which they bear. The woody part of the tree is composed of small longitudinal fibres, which extend in a spiral line from the root to the top of the tree; and which are very closely united together. Among these fibres, there are some so very small and fine, that one of them, which is scarcely as large as a hair, contains more than eight thousand fibrillæ! There are an innumerable multitude of little tubes, which contain the nutritious juice, and which facilitate its circulation. These tubes extend through all the branches, and ascend to the very top of the tree. Some conduct the sap from the root to the top; and others bring it down again to the root. The sap rises through the ascending tubes, during the heat of the day, and comes back by the descending ones, in the cool of the evening.

"The leaves answer the same end: their principal use is to concoct the sap; not only that which proceeds from the root, but also that which the tree receives externally by means of the dew, the humidity of the air and the rain. This nutritious juice is distributed through every part of the tree; but it could not ascend by the tubes, if they were not open at the top; and it is through these pores that the watery parts of the juice evaporate, while the oily, sulphureous, and earthy particles are united together to nourish the tree, to be transformed into its substance, and to

## OLD EDITION.

always in our power to observe this revolution regularly in the beginning of each spring; but, perhaps, have been hitherto ignorant by what means it operates. The effects we observe in spring, in trees, and other vegetables are produced by the sap, which is put in motion in the stalks of the trees by the air and increase of heat. As the life of animals depends on the circulation of their blood, so also the life and growth of plants and trees depend on the circulation of sap. For this purpose, God has formed and disposed all parts of vegetables, so as to concur towards the preparation, preservation, and circulation of this nourishing juice. It is chiefly by means of the bark, that the sap in spring rises from the roots into the bodies of trees, and even conveys throughout the year, all the nourishment to the branches and fruit. The wood of the tree is composed of small long fibres, which extend in a direct line the whole length of the tree to the top; and which are very closely joined together. Among those fibres there are some so small and fine, that one of them, though scarce as thick as a hair, contains more than eight thousand little fibres. There are a multitude of little veins to contain the nourishing juice, and to make the circulation easy. These veins extend to the other branches, and rise up the whole length of the tree to the top; some conduct the sap from the root to the top of the tree, and others bring it down from the top to the bottom. The sap rises up the ascending veins in the heat of the day, and comes down the others again in the cool of the evening. The leaves serve for the same purpose, and their chief use is to make the sap circulate; not only that which proceeds from the root, but also what the tree receives outward by means of dew, the moisture of the air and rain. This nourishing juice is spread through every part of the tree; but it could not rise through the stalks, if there were not openings in them at the top. It is through these pores that the watery parts of the sap evaporate, while the oily, sulphureous, and earthy parts mix together to nourish the tree, to transform into a substance, and give it a new growth. If the juice does not reach it, if the circulation is stopped, if the interior or-

NEW EDITION.

give it a continual increase. If the juices cease to flow; if the circulation be obstructed; if the internal organization of the tree be injured, either by intense cold, frost, old age, a wound, or other external injury, the tree dies.

"After these reflections, can we in this season behold trees with the same indifference as formerly? Can the change which is about to take place in them be unworthy of our attention? and can we observe the renovation of nature, without thinking of that God who has given life to all his creatures; who provides juices suitable to the trees; who communicates to the sap the power to circulate in the vessels; and to distribute nourishment, life, and growth to the trees? Alas! we are a full proof, that it is possible to see these things every year, and yet to pay no proper attention to them. For many years, at the return of spring, we have had the opportunity of observing this vivifying power, which shews itself in plants and in trees; but we have paid as little attention to it as the beasts which graze on the plains. And, what is yet more astonishing is, that we have been equally inattentive to the preservation of our own lives, to the growth of our bodies, and the circulation of our blood! As we have the happiness of seeing another new spring, may we reflect on it in a more rational and Christian manner! may we recollect, that God is nigh to us in every part of his works; and that each of his creatures proclaims his magnificence! But all our wishes will be fruitless, if the Lord himself, who is the God of all grace, do not incline our hearts to know and glorify his great name.

"While nature is reanimated, grant, O God, that our souls may be quickened by thy spirit! Let this new existence, which all the vegetables receive in this beautiful season, be the signal which shall cause us to awake from our slumber, and excite us to walk before thee in holiness; to lead a life of spiritual activity, agreeable to thy will; and duly to feel and worthily to magnify thy power and goodness! May this be the sacrifice which our souls shall present unto thee in these days, which give us such bright prospects of future good! Amen."

OLD EDITION.

ganization of the tree is destroyed, whether by too severe cold or frost, by age, by any wound or outward accident, the tree dies.

"After these reflections, can we see with the same indifference as formerly, the trees at this season? Will the change there is going to be in them appear so little worth our notice? And, can we observe the renewal of all nature without thinking of God, who gives life to every creature; who provides the juices analogous to trees; who communicates to that sap the power of circulating through the veins, and from thence of giving to trees life, nourishment, and growth? Alas! that it should be possible to see all these things every year, without giving proper attention to them: it is what I am strong a proof of. At the return of many springs, I have had the opportunity to observe this quickening virtue which appears in plants and trees; but I have thought no more about it than the animals which graze in the fields; and, what is still more wonderful, I have been equally inattentive to the preservation of my own life, the growth of my body, and the circulation of my blood. Grant that I may now, at least, as I have the happiness to see the spring again, think in a more reasonable way, and more as a Christian. May I at last acknowledge, through all the works of nature, that beneficent Creator whose greatness all the world proclaims. But all my wishes will be fruitless, if thou, thyself, O Lord, who art the God of all mercy, dost not incline my heart to acknowledge and glorify thy great and holy name. Now that all nature revives, grant that my soul may be quickened by thy spirit. May this new existence, which the vegetables receive at this lovely season, be the signal to awaken me from my slumber, and lead me to virtue."

To this edition is added a paper on the *Hamster*, an animal scarcely known in these nations, on which account it is here transcribed: it is inserted as a duplicate to the Meditation for the 8th of August.

"The *Hamster* belongs to the mus genus, but bears the nearest resemblance to that of the *myoxus*, or *mar-mot*. It agrees, however, with both in the construction of its habitation, its way of life, and its general properties. In *Gmelin's New System of Nature*, the hamsters make the third general division, called *criceti*: and the animal, which is the subject of this paper, is styled the *Mus Cricetus Germanicus*, or German *Hamster*. The males are about ten inches long, and the tail about three: but the females are scarcely more than one half of this size. The former weigh from twelve to sixteen ounces each. Usually the head and back are of a reddish brown colour, the cheeks red, the sides paler, with three white spots; the breast, upper part of the fore-legs, and belly, are black. But the colour varies much: sometimes they are found entirely white, or yellow; and there is a species which is almost entirely black. But what is most worthy of our observation in this animal are, its feet, its teeth, and its cheek-pouches.

"The hamster uses his feet to run, dig, and climb with. They are short and strong, having four toes and a claw, instead of a fifth toe, on the fore-feet; and five toes on each hind-foot. Its teeth are sixteen in number! it has two incisors in each jaw; and three grinders on each side. The grinders serve only to chew with; but the fore-teeth, or incisors, serve not only to shell the corn, but also as weapons for its defence; and to dig up the earth, where it is too hard for its claws alone.

"The cheek-pouches are two skinny bags, proceeding from the jaw, above the neck and shoulders, and afterwards sloping a little towards the spine. They lie enclosed between the muscles and the outward skin. On the outside, these pouches are membranous, smooth, and shining: and in the inside, there are a great many glands which secrete a fluid, which serves to keep the parts flexible, and to resist any accidents which might be occasioned by the roughness of particular seeds. The hamster uses

these pouches to collect and carry home the corn: and they are so large as to contain an ounce and a half of corn at once: which, on his return to his den, the animal empties, by stroking and squeezing them with his fore-feet, beginning behind, and pressing forward towards the mouth. When a hamster is met with his cheek-pouches full of corn, he may be easily taken with the hand, without the risk of being bitten; for while his pouches are full, he has not the free use of his jaws: but if he be allowed a little time, he soon empties his pouches, as related above, and raising himself on his hind-legs, stands boldly on his defence, or darts on his enemy.

"This animal lives always in the corn-fields. Here it forms itself a subterraneous burrow, divided into several apartments; with two holes leading from the surface: one is perpendicular, at which it goes in, and comes out: and the other, where it lodges its excrement, is oblique, that the wet may the more readily run off. One part of this subterraneous dwelling, divided into several apartments, is the store-house, where it lays up its winter provisions of corn, beans, peas, vetches, linseed, &c. but each species of grain is kept by itself, in a separate cell. The chambers, where themselves and young lodge, are lined with straw or grass. The old ones dig their chambers several feet deep; but those of the young scarcely ever exceed one foot in depth. In these holes the animal dwells alone, for it has a rooted enmity against all other creatures, and even against those of its own species, the females not excepted. When two hamsters encounter, one of them certainly falls; and the weaker is devoured by the conqueror.

"The hamster lies by day in his den, still and quiet; and in the dusk of the evening he comes out, and runs about till midnight: he then retires again into his hole, and continues quiet till about an hour before day-break; then he comes out once more, and runs about till sun-rising.

"The hamster's manner of living is considerably diversified: like various other animals, he becomes torpid in winter, and continues in that state the greater part of the cold season. The male awakes about the middle of February, and the female in March. They do not leave their holes imme-



diately on their recovery from this torpid state, but continue quiet till they have consumed the remains of their provisions, which amounts often to one-third of the whole: then, the former opening his hole in March, the latter in April, they come out, return to their former manner of life, and go about seeking herbs.

"It cannot be denied, that the hamster is a very destructive creature. Some years they are so numerous as to occasion a dearth by their immense consumption of corn. In one year 11,000 skins, in a second 54,000, and in a third 80,000, were brought to the town-house of Gotha, to receive a reward for their destruction. The hamster lives a considerable time, and multiplies prodigiously. The female brings forth twice or thrice in the year, and her litter is never fewer than six; but oftener from sixteen to eighteen. The growth of the young is very rapid: at fifteen days old they begin to dig the earth; and in about three weeks they are capable of subsisting independently of the dam.

"The hamster is preyed on by several animals, but the ferret seems ordained to be its most inveterate enemy. It is not so strong as the hamster, but it is much more active and cunning; and by these means it prevails over him. In summer and autumn, he is the ferret's food. He pursues him, even into his den, and kills him there; and having thus gained the victory, he makes it his own habitation. From this he goes out a hamster-hunting, and having found, he seizes him so strongly, that he drags him away and preys upon him.

"Even this circumstance shews the wisdom of the Divine Providence. This animal is in hostility with all others, and yet the species is preserved! Every creature is an object of the care of Divine Providence, because necessary to the perfection of the whole. The hamster may be objected to because destructive; but were there not such creatures, God would not cause the earth to bring forth so plentifully. For these he makes a provision in our fields, and they can consume no more than he has provided for them. At times they may become a scourge, but when we balance our gains with our losses, we shall find, on the most scrupulous reckoning, that we have sus-

tained no damage; so that instead of blaming the Divine Government, we shall have much reason to adore it. After all, what are the few pounds of corn which the hamster carries away from our fields, in comparison of the thousands of bushels which we collect there?" p. 122—126.

## XIX. EULER'S LETTERS, &c.

(Concluded from page 36.)

THE subjects of the second volume are illustrated in the following order:

Letter 1 to 5. On the knowledge of truth; objections of the Pyrrhonists; demonstrative, physical, and moral certainty; with precautions for attaining assurance of sensible and historical truths.—6. Of the knowledge of the essence of bodies.—7, 8, 9. Extension and its divisibility.—10 to 17. Of monads, with objections and arguments of monadists, and reflections on the system.—18 to 20. Nature of colours and analogy between colours and sounds.—21 to 39. Of electricity, nature and explanation of thunder and lightning, with the possibility of preventing and averting effects of thunder.—40, 41. Problem of the longitude, with general description and magnitude of the earth.—42 to 45. Of latitude.—46 to 53. Knowledge of the longitude, by calculation of space passed through, time-piece, eclipses of Jupiter's satellites, eclipses and motion of the moon.—54 to 60. On the mariner's compass and properties of the magnetic needles.—61 to 71. On magnetism.—72 to 108. Of dioptrics, with nature, properties, use, effects, and construction of different kinds of glasses.—109 to 112. Representation and apparent magnitude of sun, moon and stars.—113. The heavens appear under the form of an arch, flattened toward the zenith.—114. Reasons for the faintness of the light of heavenly bodies in the horizon.—115. Illusion respecting the distance of objects and the diminution of lustre.—116. On the azure colour of the heavens.—117. What the appearance would be if the air were perfectly transparent.—118. Refraction of rays of light in the atmosphere, and its effects, twilight, rising and setting

of the heavenly bodies.—119. The stars appear at a greater distance than they are. Table of refraction.

Mr. Euler closes his illustrations of electricity with a description of the nature of thunder, and its resemblance to electricity; the latter is evidenced by the following proofs:

"Let a bar of metal, say of iron, be placed on a pillar of glass, or any other substance whose pores are close, that when the bar acquires electricity it may not escape or communicate itself to the body which supports the bar; as soon as a thunder-storm arises, and the clouds which contain the thunder come directly over the bar, you perceive in it a very strong electricity, generally far surpassing that which art produces; if you apply the hand to it, or any other body with open pores, you see bursting from it, not only a spark, but a very bright flash, with a noise similar to thunder; the man, who applies his hand to it, receives a shock so violent that he is stunned. This surpasses curiosity, and there is good reason why we should be on our guard, and not approach the bar during a storm.

"A professor at Petersburg, named Richmann, has furnished a melancholy example. Having perceived a resemblance so striking between the phenomena of thunder and those of electricity, this unfortunate naturalist, the more clearly to ascertain it by experiment, raised a bar of iron on the roof of his house, cased below in a tube of glass, and supported by a mass of pitch. To the bar he attached a wire, which he conducted into his chamber, that as soon as the bar should become electric, the electricity might have a free communication with the wire, and so enable him to prove the effects in his apartment. And it may be proper to inform you, that this wire was conducted in such a manner as no where to be in contact but with bodies whose pores are close, such as glass, pitch, or silk, to prevent the escape of electricity.

"Having made this arrangement, he expected a thunder-storm, which, unhappily for him, soon came. The thunder was heard at a distance; Mr. Richmann was all attention to his wire, to see if he could perceive any mark of electricity. As the storm approached, he judged it prudent to employ some precaution, and not

keep too near the wire; but happening carelessly to advance his chest a little, he received a terrible stroke, accompanied with a loud clap, which stretched him lifeless on the floor.

"About the same time, the late Dr. Lieberkuhn and Dr. Ludolf were about making similar experiments in this city, and in that view had fixed bars of iron on their houses; but being informed of the disaster which had befallen Mr. Richmann, they had the bars of iron immediately removed, and, in my opinion, they acted wisely.

"From this you will readily judge, that the air or atmosphere must become very electric during a thunder-storm, or that the ether contained in it must then be carried to a very high degree of compression. This ether, with which the air is surcharged, will pass into the bar, because of its open pores, and it will become electric, as it would have been in the common method, but in a much higher degree." Mr. E. concludes his explanation of the phenomena of thunder and lightning with these observations in Letter 38, and then proceeds to state the possibility of preventing and of averting the effects of thunder in Letter 39.

"Thunder then is nothing else but the effect of the electricity with which the clouds are endowed; and as an electrified body, applied to another in its natural state, emits a spark with some noise, and discharges into it the superfluous ether, with prodigious impetuosity; the same thing takes place in a cloud that is electric, or surcharged with ether, but with a force incomparably greater, because of the terrible mass that is electrified, and in which, according to every appearance, the ether is reduced to a much higher degree of compression than we are capable of carrying it by our machinery.

"When, therefore, such a cloud approaches bodies, prepared for the admission of its ether, this discharge must be made with incredible violence: instead of a simple spark, the air will be penetrated with a prodigious flash, which, exciting a commotion in the ether contained in the whole adjoining region of the atmosphere, produces a most brilliant light; and in this lightning consists.

"The air is, at the same time, put into a very violent motion of vibra-

tion, from which results the noise of thunder. This noise must, no doubt, be excited at the same instant with the lightning; but you know that sound always requires a certain quantity of time, in order to its transmission to any distance, and that its progress is only at the rate of about a thousand feet in a second; whereas light travels with a velocity inconceivably greater. Hence we always hear the thunder later than we see the lightning: and from the number of seconds intervening between the flash and the report, we are enabled to determine the distance of the place where it is generated, allowing a thousand feet to a second.

"The body itself, into which the electricity of the cloud is discharged, receives from it a most dreadful stroke; sometimes it is shivered to pieces; sometimes set on fire and consumed, if combustible; sometimes melted, if it be of metal; and, in such cases, we say it is thunder-struck; the effects of which, however surprising and extraordinary they may appear, are in perfect consistency with the well-known phenomena of electricity.

"A sword, it is known, has sometimes been by thunder melted in the scabbard, while the last sustained no injury; this is to be accounted for, from the openness of the pores of the metal, which the ether very easily penetrates, and exercises over it all its powers, whereas the substance of the scabbard is more closely allied to the nature of bodies with close pores, which permit not to the ether so free a transmission.

"It has likewise been found, that of several persons, on whom the thunder has fallen, some only have been struck by it; and that those who were in the middle suffered no injury. The cause of this phenomenon likewise is manifest. In a group exposed to a thunder-storm, they are in the greatest danger who stand in the nearest vicinity to the air that is surcharged with ether; as soon as the ether is discharged upon one, all the adjoining air is brought back to its natural state, and consequently those who were nearest to the unfortunate victim feel no effect, while others, at a greater distance, where the air is still sufficiently surcharged with ether, are struck with the same thunder-clap.

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"In a word, all the strange circumstances, so frequently related, of the effects of thunder, contain nothing which may not be easily reconciled with the nature of electricity.

"Some philosophers have maintained, that thunder did not come from the clouds, but from the earth, or bodies. However extravagant this sentiment may appear, it is not so absurd, as it is difficult to distinguish, in the phenomena of electricity, whether the spark issues from the body which is electrified, or from that which is not so, as it equally fills the space between the two bodies; and if the electricity is negative, the ether and the spark are in effect emitted from the natural or non-electrified body. But we are sufficiently assured that, in thunder, the clouds have a positive electricity, and that the lightning is emitted from the clouds.

"You will be justifiable, however, in asking, if by every stroke of thunder some terrestrial body is affected? We see, in fact, that it very rarely strikes buildings, or the human body; but we know, at the same time, that trees are frequently affected by it, and that many thunder-strokes are discharged into the earth and into the water. I believe, however, it might be maintained, that a great many do not descend so low, and that the electricity of the clouds is very frequently discharged into the air or atmosphere.

"The small opening of the pores of the air no longer opposes any obstruction to it, when vapours or rain have rendered it sufficiently humid; for then, we know, the pores open.

"It may very possibly happen, in this case, that the superfluous ether of the clouds should be discharged simply into the air; and when this takes place, the strokes are neither so violent, nor accompanied with so great a noise, as when the thunder bursts on the earth, when a much greater extent of atmosphere is put in agitation."

#### LETTER XXXIX.

*The Possibility of preventing, and of averting, the Effects of Thunder.*

"It has been asked, whether it might not be possible to prevent, or to avert, the fatal effects of thunder? You are well aware of the importance of the

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question, and under what obligation I should lay a number of worthy people, were I able to indicate an infallible method of finding protection against thunder.

"The knowledge of the nature and effects of electricity, permits me not to doubt that the thing is possible. I corresponded some time ago with a Moravian priest, named Procopius Divisch, who assured me that he had averted, during a whole summer, every thunder-storm which threatened his own habitation and the neighbourhood, by means of a machine constructed on the principles of electricity. Several persons, since arrived from that country, have assured me that the fact is undoubted, and confirmed by irresistible proof.

"But there are many respectable characters, who, on the supposition that the thing is practicable, would have their scruples respecting the lawfulness of employing such a preservative. The ancient pagans, no doubt, would have considered him as impious, who should have presumed to interfere with Jupiter, in the direction of his thunder. Christians, who are assured that thunder is the work of God, and that Divine Providence frequently employs it to punish the wickedness of men, might with equal reason alledge, that it was impiety to attempt to oppose the course of sovereign justice.

"Without involving myself in this delicate discussion, I remark that conflagrations, deluges, and many other general calamities, are likewise the means employed by Providence to punish the sins of men; but no one, surely, ever will pretend, that it is unlawful to prevent, or resist, the progress of a fire or an inundation. Hence I infer, that it is perfectly lawful to use the means of prevention against the effects of thunder, if they are attainable.

"The melancholy accident which befel Mr. Richmann at Petersburg, demonstrates, that the thunder-stroke which this gentleman unhappily attracted to himself, would undoubtedly have fallen some where else, and that such place thereby escaped; it can therefore no longer remain a question whether it be possible to conduct thunder to one place in preference to another; and this seems to bring us near our mark.

"It would, no doubt, be a matter of still greater importance, to have it in our power to divest the clouds of their electric force, without being under the necessity of exposing any one place to the ravages of thunder; we should, in that case, altogether prevent these dreadful effects, which terrify so great a part of mankind.

"This appears by no means impossible; and the Moravian priest, whom I mentioned above, unquestionably effected it; for I have been assured, that his machinery sensibly attracted the clouds, and constrained them to descend quietly in a distillation, without any but a very distant thunder-clap.

"The experiment of a bar of iron, in a very elevated situation, which becomes electric on the approach of a thunder-storm, may lead us to the construction of a similar machine, as it is certain, that in proportion as the bar discharges its electricity, the clouds must lose precisely the same quantity; but it must be contrived in such a manner, that the bars may immediately discharge the ether which they have attracted.

"It would be necessary, for this purpose, to procure for them a free communication with a pool, or with the bowels of the earth, which, by means of their open pores, may easily receive a much greater quantity of ether, and disperse it over the whole immense extent of the earth, so that the compression of the ether may not become sensible in any particular spot. This communication is very easy by means of chains of iron, or any other metal, which will, with great rapidity, carry off the ether with which the bars are surcharged.

"I would advise the fixing of strong bars of iron, in very elevated situations, and several of them together, their higher extremity to terminate in a point, as this figure is very much adapted to the attraction of electricity. I would, afterwards, attach long chains of iron to these bars, which I would conduct under ground into a pool, lake, or river, there to discharge the electricity; and I have no doubt, that after making repeated essays, the means may be certainly discovered of rendering such machinery more commodious, and more certain in its effect.

"It is abundantly evident, that on

the approach of a thunder-storm, the ether, with which the clouds are surcharged, would be transmitted in great abundance into these bars, which would thereby become very electric, unless the chains furnished to the ether a free passage, to spend itself in the water, and in the bowels of the earth.

"The ether of the clouds would continue, therefore, to enter quietly into the bars, and would, by its agitation, produce a light, which might be visible on the pointed extremities.

"Such light is, accordingly, often observed, during a storm, on the summit of spires, an infallible proof that the ether of the cloud is there quietly discharging itself; and every one considers this as a very good sign, of the harmless absorption of many thunder-strokes.

"Lights are likewise frequently observed at sea, on the tops of the masts of ships, known to sailors by the name of Castor and Pollux; and when such signs are visible, they consider themselves as safe from the stroke of thunder.

"Most philosophers have ranked these phenomena among vulgar superstitions; but we are now fully assured, that such sentiments are not without foundation; indeed they are infinitely better founded than many of our philosophic reveries." p. 140—147.

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XIX. RURAL TALES, BALLADS, and SONGS. By ROBERT BLOOMFIELD, *Author of the Farmer's Boy. With his Portrait by Ridley.* 12mo. 4s. boards. pp. 119. Vernor and Hood; and Longman and Rees.

AT the close of the Preface the Author introduces his verses on the Peace, in the following words: "Since affixing the above date, an event of much greater importance than any to which I have been witness, has taken place, to the universal joy (it is to be hoped) of every inhabitant of Europe. My portion of joy shall be expressed while it is warm. And the Reader will do sufficient justice, if he only believes it to be sincere.

"PEACE.

"Halt! ye legions, sheathe your steel:

Blood grows precious; shed no more:  
Cease your toils; your wounds to heal,  
Lo! beams of mercy reach the shore!  
From realms of everlasting light  
The favour'd guest of heaven is come:  
Prostrate your banners at the sight,  
And bear the glorious tidings home.

The plunging corpse with half clos'd eyes,

No more shall stain th' unconscious brine;

Yon pendant gay, that streaming flies,

Around its idle staff shall twine.

Behold! along th' ethereal sky  
Her beams o'er conquering navies spread;

Peace! Peace! the leaping sailors cry,

With shouts that might arouse the dead.

Then forth Britannia's thunder pours;  
A vast reiterated sound!

From line to line the cannon roars,  
And spreads the blazing joy around.  
Return, ye brave! your country calls;

Return; return, your task is done:  
While here the tear of transport falls,  
To grace your laurels nobly won.

Albion Cliffs—from age to age,  
That bear the roaring storms of heav'n,

Did ever fiercer warfare rage,  
Was ever peace more timely given?  
Wake! sounds of joy: rouse, generous isle;

Let every patriot bosom glow,  
Beauty, resume thy wonted smile,  
And, Poverty, thy cheerful brow.

Boast, Britain, of thy glorious guests;  
Peace, wealth, and commerce, all thine own:

Still on contented labour rests  
The basis of a lasting throne.

Shout, Poverty! 'tis heaven that saves;

Protected wealth, the chorus raise,  
Ruler of war, of winds, and waves,  
Accept a prostrate nation's praise."

This volume contains the following subjects:—Richard and Kate: a Ballad.—Walter and Jane: a Tale.—The Miller's Maid: a Tale.—The Widow to her Hour-Glass.—Market Night: a Ballad.—The Fakenham Ghost: a Ballad.—The French Ma-



riners: a Ballad.—Dolly: a Ballad.—A Visit to Whittlebury Forest.—A Highland Drover: a Song.—A Word to Two Young Ladies.—On hearing of the Translation of the Farmer's Boy.—Nancy: a Song.—Rosy Hannah: a Song.—The Shepherd and his Dog Rover: a Song.—Hunting Song.—Lucy: a Song.—Winter Song.

As a specimen of this volume, we select the following

*Description, with which the Tale of Walter and Jane is introduced.*

"Bright was the summer sky, the mornings gay,  
And Jane was young and cheerful as the day.  
Not yet to love but mirth she paid her vows;  
And echo mock'd her as she call'd her cows.  
Tufts of green broom, that full in blossom vied,  
And grac'd with spotted gold the upland side,  
The level fogs o'erlook'd; too high to share;  
So lovely Jane o'erlook'd the clouds of care;  
No meadow-flow'r rose fresher to the view,  
That met her morning footsteps in the dew;  
Where, if a nodding stranger ey'd her charms,  
The blush of innocence was up in arms,  
Love's random glances struck the unguarded mind,  
And beauty's magic made him look behind.  
Duly as morning blush'd or twilight came,  
Secure of greeting smiles and village fame,  
She pass'd the straw-roof'd shed, in ranges where  
Hung many a well-turn'd shoe and glitt'ring share;  
Where Walter, as the charmer tripp'd along,  
Would stop his roaring bellows and his song." p. 15, 16.

*A Word to Two Young Ladies.*

"When tender rose-trees first receive  
On half-expanded leaves, the shower;  
Hope's gayest pictures we believe,  
And anxious watch each coming flower.

Then, if beneath the genial sun  
That spreads abroad the full blown may.

Two infant stems the rest out-run,  
Their buds the first to meet the day,

With joy their op'ning tints we view,  
While morning's precious moments fly:

My pretty maids, 'tis thus with you,  
The fond admiring gazer, I.

Preserve, sweet buds, where'er you be,  
The richest gem that decks a wife;

The charm of female modesty:  
And let sweet music give it life.

Still may the favouring Muse be found:

Still circumspect the paths ye tread:  
Plant moral truths in fancy's ground;  
And meet old age without a dread.

Yet, ere that comes, while yet ye quaff

The cup of health without a pain,  
I'll shake my grey hairs when you laugh,

And, when you sing, be young again." p. 101—3.

*On hearing of the Translation of Part of the Farmer's Boy into Latin.*

HEY GILES! in what new garb art drest?

For lads like you methinks a bold one;

I'm glad to see thee so carest;

But, hark ye!—don't despise your old one.

Thou'rt not the first by many a boy  
Who've found abroad good friends to own 'em;

Then, in such coats have shewn their joy,

E'en their own fathers have not known 'em." p. 104—5.

XX. *THE SONG OF SONGS, which is by SOLOMON. A new Translation: with a Commentary and Notes. By T. WILLIAMS, Author of the Age of Infidelity. 8vo. pp. 352. 6s. Williams.*

THE occasion and design of this Work are given in the following extract from the preface:

"The following work originated in a serious enquiry, whether this book be a genuine part of the *holy Scriptures*;

and if so, how it should be explained, that it may become 'profitable for doctrine, for reproof, for correction, for instruction in righteousness.' The process and result of these inquiries are now before the public, who will judge of the evidence which fully satisfied the author. To those who have never doubted, such a chain of argumentation may appear unnecessary; and to others, who read only for pious improvement and reflection, the discussion may appear dry and uninteresting. Such should recollect, however, that some attention is due, both to the scruples of their brethren, and to the objections of unbelievers: that the temple of gospel truth, like that of old, has its steps, which must be gradually ascended, before we can behold its higher mysteries."

To this work are prefixed two preliminary essays, occupying more than 100 pages, which we shall here briefly analyse. The first treats on the origin of language and allegory; of Hebrew poetry and music. The author supposes that the *first principles* of language and of science were received from heaven by a kind of intuition, subject to the cultivation and improvement of human industry, as well as the Garden of Eden, in which Adam was placed to keep and to dress it. All ideas being confessedly admitted by the senses, he remarks, that the primary and radical ideas of the first language must refer to external objects, and that their moral and spiritual sense must be secondary, and derived. This he shews to be eminently true of the Hebrew language, which therefore, as well as for other reasons, he supposes to have been the first language of mankind.

From the few simple terms of a primary language, the author traces the abundant use of metaphor in unpolished nations, particularly the ancient Hebrews; and from this abundant use of metaphors he vindicates the hypothesis of Blair, and others, that poetry, or language highly figurative and animated, was in use before prose. In connection with this subject are considered the early use of picture writing and hieroglyphics, of speaking action, and of mystic dancing, and the doctrine of types under the Jewish dispensation. The next section more particularly considers the nature of the Hebrew

poetry, according to the hypothesis of Bishop Lowth. Section iii. treats of the Hebrew music and recitation, and shews the early connection between the sister arts of poetry and music, in all nations, but particularly the eastern. In favour of the Hebrew music, and in opposition to the censures of some modern writers, he thus argues: "If," as he endeavours to prove, "the Jews were a nation much attached to music,—if their dispensation had peculiar advantages for its cultivation,—if their voices and instruments were equal to those of any other contemporary nation,—if their language was euphonic, and their poetry sublime,—if the effects of their music were considerable, and its fame extended to foreign countries,—it may certainly deserve a better epithet than that of *very barbarous*; it must have been at least equal to that of any of the ancient nations!"

The second essay treats of the author and antiquity of Solomon's Song,—the occasion on which it was composed,—the nature of the piece,—the images employed,—the allegorical design,—the inspiration of the book,—and the section closes with an historical sketch of the commentaries upon it.

The author of the book is asserted to be Solomon, King of Israel, and the objections to this hypothesis are considered at some length. The occasion of the poem is stated to be the marriage of Solomon with Pharaoh's daughter. The nature of the poem is next examined, and explained to be a *dramatic pastoral*, written on the above nuptial occasion. Section iv. considers the imagery employed, which this writer compares with that used by the Turkish, Arabian, and Persian poets, and endeavours to vindicate it from the charge of indelicacy. The following sections enter upon the important inquiry into its mystical sense; and after stating several hypotheses, the author rests in that of the late Bishop Lowth and Dr. Blair, viz. that it is a *mystic allegory*; this hypothesis the present writer vindicates, by comparing this Song with other parts of Scripture, and with other certain mystic poets. Section vi. answers objections to the inspiration of this book; and the last section gives a very brief historical view of the most celebrated critics and commentators on it, from the

Targum of Joseph to the present time; and then Mr. W. gives the following account of his own plan and undertaking:

"The reader is now in possession of my authorities, and the authors I have been able to consult, among the great number which have written on this book. Should he enquire what method I have taken to profit by their labours, the following particulars will inform him:

"1. Having attempted from the original \* a translation as literal as I conceive our language will bear, I compared it, especially in the difficult passages, with all the others I could procure, not omitting the curious collection of versions in good Bishop Wilson's Bible. But as my object was, not to make a new version, but a just one, I have conformed it to our authorized version, wherever I could with propriety, and consistent with an attempt to preserve the poetic form of the original. For I conceive that, when two words or phrases will equally agree with the sense of the author, our ear is prejudiced naturally in favour of that to which we have

been accustomed: and moreover that there is a certain solemnity in the style of our translators, that, in general excellently comports with the character of an inspired work. This done, my translation was submitted to half a dozen, or more, literary friends, all of whom have more or less improved it by their corrections and remarks.

"Having compared these, and corrected my translation, the next object was to subjoin a body of notes to justify its propriety; and in this I have never affected to be original but when necessary; considering any authority superior to my own. In the few notes which are original the reader will find the motives which have determined me.

"My next and most arduous undertaking was to give a practical and evangelical exposition of the allegory, such as might interest the most pious reader, without disgusting the most judicious, and without running into the excesses which I have censured in other writers." p. 110, 111.

From the *Translation* we shall give the following specimen.

## SECTION II. [1st Evening.]

### Chap. 1. ver. 9.

#### *Bridegroom.*

"9 To the horse in Pharaoh's chariots  
Have I compared thee, my consort:

10 Thy cheeks are comely with rows,  
Thy neck with [ornamental] chains.

#### *Virgins.*

11 Rows of gold will we make for thee,  
With studs of silver.

#### *Spouse.*

12 While the king is in his circle [of friends]  
My spikenard shall yield its odour.

13 A bundle of myrrh is my beloved unto me,  
[Which] shall remain continually in my bosom.

14 A cluster of cypress is my beloved unto me,  
[Such as is] in the vineyards of En-gedi."

We can only give the *commentary* and *notes* belonging to the three last verses.

#### *Ver. 12—14.*

"*Spouse.* While the king is in his circle [of friends] &c.

\* As to the various readings of the Hebrew and early versions, I have noticed most of those which affect the sense, especially in obscure passages: though I cannot say that they remove many diffi-

"This paragraph presents us with a different set of images. The king is supposed to be in the circle of his friends at the marriage feast; and the spouse promises, in allusion to eastern manners, to entertain him culties. But in this article I have to acknowledge peculiar obligations to a learned clergyman, who undertook the task of collecting them from the massy volumes of Walton, Kennicott, and De Rossi.

with the most choice perfumes<sup>1</sup>: but the language is highly metaphorical. She had before compared his name to liquid perfume, and I conceive her meaning to be, that she would extol him before the company, and that her praises should perfume his character, equal to the fragrant of ointments poured out, or of spices burnt before him.

"In this view the allegory admits of an easy and beautiful application. The Redeemer is (or at least ought to be) at all times the object of the believer's admiration and gratitude. We should praise him in contemplating the works of nature and of providence—we should praise him in all the ordinances of his house, but most eminently at his table, 'when he sitteth in the circle of his friends.' Then should our hearts burn with holy gratitude; then should our lips celebrate his love, and our graces exhale like the perfume of spikenard.

'While at the table sits the king,  
'He loves to see us smile and sing:  
'Our graces are our best perfume,  
'And breathe like spikenard round the room<sup>2</sup>.

"The words may, however, be extended to the whole of the communion subsisting between the Lord and his people, in acts of social worship. 'The prayers of saints' are in the New Testament compared to 'incense;' and believers, from their being permitted at all times to offer these, are considered as 'priests' whose office it is to offer incense 'unto God<sup>3</sup>.'

"Beside sprinkling and burning

<sup>1</sup> On nuptial occasions, and at all royal and noble feasts, the eastern nations are very profuse in their use of perfumes. Some instances occur in the history of our Lord himself in the New Testament. See Mark xiv. 3. John xii. 3.

Of the true spikenard of the antients there have been some disputes. Three dissertations on it may be found in the *Asiatic Researches*. [See vol. II. 405. IV. 418.] Dr. Roxburgh calls it *Valeriana Jatamansi*. He had the living plants growing in baskets, and in each basket were about thirty or forty hairy spike-like bodies, more justly compared to the tails of ermine or small weazels. They could not be brought to flower out of its native soil—Bootan. It is used both for perfume and medicine.

<sup>2</sup> Watts, Hymn lxxi. B. I.

<sup>3</sup> Rev. v. 18.

perfumes, the easterns frequently use bunches of odoriferous plants as we do nosegays, and sometimes wear little bags or bottles of perfume in their bosoms: both which circumstances are alluded to in the next verses.

"By a *bundle*, bag, or bottle of myrrh, I understand a small vessel filled with liquid myrrh, or that precious *stacte* which exudes from the tree of its own accord, and was probably worn in the bosom to exhilarate the spirits. By the cypress here mentioned is supposed to be intended the *henna* (or *hinna*) a plant in very high esteem with the Arabians, and other eastern nations. Dr. Shaw says, 'This beautiful and odoriferous plant, 'if it is not annually cut and kept 'very low, grows ten or twelve feet 'high, putting out its little flowers 'in clusters, which yield a most grateful 'smell like camphire<sup>4</sup>.'

"It was at the island Hinzuan or Johuna, that Sir W. Jones first saw the *hinna*, which he describes as a very elegant shrub, about six feet high before it was in flower. On bruising some of the leaves, moistened with water, and applying it to the nails and tips of the fingers, they were in a short time changed to an orange scarlet<sup>5</sup>. Sonnini describes this plant as of a sweet smell, and commonly worn by women in their bosoms<sup>6</sup>.

"From this plant being said to grow 'in the vineyards of Engedi,' we may remark, that the Hebrews did not restrict the term *vineyards* to ground devoted to the culture of vines, but included in it every kind of plantation for the culture of curious and exotic plants<sup>7</sup>. The sentiment expressed under both these images is the same, and amounts I conceive to this: 'That the sense and recollection of her beloved's affection 'was to her pleasant, reviving, and 'animating, like the choicest perfumes worn continually in the bosom<sup>8</sup>.'

<sup>4</sup> See Harmer on Sol. Song, p. 212, &c.

<sup>5</sup> Travels, p. 113, 114. 2d edit.

<sup>6</sup> Works, vol. I. p. 493.

<sup>7</sup> Hunter's Trans. vol. I. p. 273.

<sup>8</sup> See Calmet's Dict. also Harmer on Sol. Song, p. 34.

<sup>9</sup> The original word for *remain* signifies 'to stay, abide, remain,' and is by no means confined to the night. Bate, Parkhurst, Harmer.

"Such is the Lord Jesus Christ to his church, and to the individual believers of which it is composed.

"1. His love is precious like myrrh. Images of this kind make but weak impressions on the imagination of an European; but to see the manner in which an Asiatic enjoys perfumes would suggest a strong idea of the rapturous manner in which St. Paul expresses his sense of redeeming love: 'O the height and depth, the length and breadth of the love of Christ!'

"2. We should endeavour to preserve this sense of the love of Christ in our hearts—wear it in our bosoms. So saith the apostle Jude: 'Keep yourselves in the love of God; looking for the mercy of the Lord Jesus Christ unto eternal life\*.' The continual recollection of the love of Christ to us, is the most certain way to keep alive our affection to him.

"3. The Jews have a remark on this text, which, though cabalistical enough, may be worth repeating. They observe, in their mystical way, that the original word for cypress signifies also an atonement; and that the two words, a cluster of cypress, may with a slight variation be changed into 'the man who propitiates all things,' and point strongly to the Messiah, and his death and sacrifice. Dr. Watts beautifully alludes to this idea.

'As myrrh new bleeding from the tree,  
'Such is a dying Christ to me;  
'And while he makes my soul his guest,  
'Thy bosom, Lord! shall be my rest.'

p. 180—4.

\* Jude, ver. 21.

XXI. LITERARY LEISURE: or, the  
Recreations of SOLOMON SAUNTER,  
Esq. 2 Vol. 8vo. pp. 740. Miller.

THE title of this work, and fictitious character of its Author, will give our readers a general idea of its nature, which will be rendered more complete and accurate by a sketch of its contents. Like most writers of this class, the Author sets out with the history of himself and family, and a slight account of his associates, Will Whiffle, and Sir Brilliant Saunter. After describing the personal charms of his *own dear self*, he gives us an equally tempting

sketch of his literary talents and accomplishments, from which we shall select our first extract.

"As, notwithstanding the blood of the Saunters flows unmixed in my veins, I have, by some means or other, imbibed a spice of philosophy, I contrive, out of these fashionable and important avocations, to find, now and then, a few leisure hours, which are what I mean hereafter to devote to the amusement and improvement of my countrymen and women. As I am a valetudinarian, I am sometimes obliged, and as a humourist, I am now and then inclined, rather to repose in my elbow chair, than to exert my powers of mind and body in the strenuous idleness I have before described. As an idle man, no one will expect my lucubrations to contain any deep research, or any severe morality; and I doubt not but the account I have here given of myself, will dispose all classes of readers to give me their decided support. To the more excellent half of the species—the 'porcelaine clay of human kind,'—I shall dedicate many of my hours; and I hereby invite the contributions of all my loving fellow-citizens, whether those who imagine fame and happiness to be hid in the voluminous folds of a neckcloth, or those who breathe not the atmosphere of fashion. Solomon Saunter, with a philanthropy unparalleled, opens his arms to all his countrymen, and doubts not but, by their assistance, and his own singular merits, he shall render this paper the grand receptacle of wit, elegance, and ingenuity,—the great storehouse whence future authors will steal all their best materials,—the mirror of the age, and the wonder of posterity.

"My readers will certainly have the goodness to give me credit, on my *ipse dixit*, for a super-abundant share of benevolence, learning, acuteness, fashion, and vivacity. It is my good fortune to have been born in an age where candour and generous confidence are leading features. The world is so universally good-natured, that it is ever willing to take a man's character on his own word; nor can I see any reason for the former illiberal and happily exploded obloquy thrown on egotism. Who can be so intimately acquainted with a man's merits as himself? Who can so justly appreciate his poetical flights, his ar-



dent research, his keen acumen, his ready ingenuity? Fortunately, a man's own word is now taken on these points; and I am sure, of whatever metal the age may in other respects be composed, this is the golden age of authors. I remember I was broaching this opinion the other evening in company, when a young lady, who sat at my right hand, turned suddenly round upon me, and with a very significant look, said, 'Brass highly polish'd resembles gold.' pp. 8—10.

The materials of this work are mingled with a whimsical variety. A few literary and moral essays occur, on composition, education, time, &c. intermixed with critiques, letters, tales, romances, and short effusions of the muse; the author generally aiming to unite a moral tendency with a manner light and entertaining, and adapted to please the numerous relatives of the *Saunter* family. Of his style and talents we shall give two or three short specimens, in the following extracts.

"Julian was the son of a mechanic in a populous town; and as soon as he could guide the awl, was kept hard to work in his father's shop, mending the soles of all the pedestrians in the town. Julian disliked cobbling very much, and confinement still more; but he stuck to the last, only now and then making a holiday with some other boys, for which he never failed to be rewarded with a good drubbing.—At length his father died; and Julian, who was yet too young to set up as a maker and mender of soles on his own account, was taken as shop-boy by an oilman within a few doors of his father's stall. As he had now frequently parcels to carry to different parts of the town, he very much preferred his new way of life; and not seldom did he loiter on his errands to lengthen his enjoyments of fresh air and exercise.

"One day he was sent with a parcel to the house of Albano, and having lingered more than he commonly did, it was late in the evening ere he arrived. He had been ordered to make haste, and he found by the old woman who received the parcel, that his negligence had not been unnoticed by Albano; indeed he heard his voice, blaming aloud the master of the shop for not having sent his colours, as he ordered, before the evening.

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"Julian advanced.—'Sir,' said he modestly, 'my master is not to blame.—I have been loitering.'

'You are an idle rogue, then,' said Albano, coming forward, 'and I shall complain to your master of you. It was of consequence to me to get those colours to finish my piece by day-light.'

"Albano would probably have desisted longer on the atrociousness of Julian's conduct, but that the eyes of the lad were fixed most attentively on a painting which rested against the wall.

'What are you gazing at,' said Albano in a gentler tone.

'I never saw any thing so beautiful,' replied Julian, 'except the sun to-night as it was setting behind Wood-Hill.'

'Did you stop to look at that?' asked Albano with a smile.

'Yes,' replied the lad, 'I could not help it.'

'Come up with me, then,' said Albano.

"Julian tripped after Albano, and beheld with a delight he could find no words to express, a number of fine paintings, some by Albano, and some by the best masters.—He was all eye: and though he scarcely spoke three words, he received half-a-crown from Albano, and went home happier than he had ever been before! He played truant no more. Having made up parcels for Albano at different times, he took small quantities of the different colours, and at every leisure half minute, flew to his garret to grind, to arrange, to view his treasures.

"In time he was again sent to Albano. He had not now loitered by the way; on the contrary, he was breathless with the haste he had made. He begged to be permitted to take the parcel up stairs himself. The old woman granted his petition.—Albano was painting. Julian advanced timidly, was welcomed by Albano, and at length gained courage to watch the movement of the master's hand. He made new errands, and every errand was a new lesson.—At length he waited once more on Albano—his parcel was larger than common. He hesitated—looked at the valuable pictures around him—blushed—and at length produced a piece of his own.—It was the sun setting behind Wood-Hill.—Albano looked at the piece, then at Julian—again at the piece.

M

‘Julian,’ said he, ‘this is not perfect, but you must not carry out oils and pickles any longer; you shall come and grind my colours.’

“Julian obtained his discharge, was received by Albano, became his pupil, and soon more than rivalled his master.

“The happy moment that first shewed to the wondering eyes of the boy the creative powers of the pencil, awakened in his mind a dormant faculty, of which till then he was unconscious. Albano must have felt a pleasure of the purest kind when he reflected that he had been the means of producing such a genius to the world; for though perhaps, in the grave calculations of moralists and philosophers, it is of no real consequence to mankind to have painters, poets, or sculptors, yet it cannot be denied but that those elegant arts are in themselves great sources of pleasure. Those who only admire the effects produced, find in them no inconsiderable addition to their enjoyment; while those whose powers produce the effect, derive from their exertion a constant, and surely a laudable fountain of delight. Who then shall say, that the faculty of conceiving and executing works which rouse all the powers of the mind, confer delight on the artist during the performance, and gratify numbers with the mere sight of it,—who shall say these faculties, these feelings, were implanted in our minds for no purpose, that they are unworthy the pursuit or the admiration of a reasonable being? For my part, I am convinced that every feeling was placed in our minds for some good purpose; and the powers of genius, of wit, of taste, of sense, of spirit, were never given us to lie dormant. Man was made to be happy; and if these faculties add to his happiness, why should they be thrown from him with ingratitude?” pp. 128—133.

## MORNING.

“Bright rose the morn and beautiful  
—the sun

With fairy splendour all the landscape crown’d—

His strongest beams illum’d the nearer ground,

And o’er the distant hills more faintly shone!

But ah! too soon those transient rays  
are gone!

The sullen gale sends forth a hollow sound,

Low’r the black clouds, surcharg’d with rain around,  
And veil Aurora in their mantle dun!

And, like the early morning, I awoke,  
With every pleasure glittering in my view;

The sun of hope o’er the fair prospect broke,  
And diamond-tipp’d each blossom wet with dew;

Till by a sudden unexpected stroke,  
Faded the brilliant scene, and proved my hopes untrue.

## EVENING.

“Mark, how the cloudless west effulgent glows

With the mild lustre of departing day—

The broaden’d sun shoots forth a lingering ray,

And o’er the scene a trembling radiance throws;

But the bright evening hastens to a close,

Light shadowy vapours soft o’er ether play,

The splendid eye of heaven sinks fast away,

‘And leaves the world to darkness’ and repose!—

So tranquil, yet so awful is the scene,

Where Virtue’s favourite son resigns his breath—

Calm is his countenance, his smile serene,

And no distracting terrors lurk beneath,

Nor dares one anxious passion intervene

To shade the temper’d glories of his death. pp. 75, 76.

The two following letters are from Mr. Saunter’s correspondents.

“TO SOLOMON SAUNTER, ESQ.

“Sir,

“I was particularly pleased with a paper of yours on the education of girls, and, above all, with your very just recommendation of candour and sincerity. The following little anecdote of myself will perhaps illustrate what I conceive to have been your meaning.

“It was my misfortune to lose, in early childhood, a maternal friend, who had, what is commonly called,

spoiled me; however, I recollect, and shall to my latest hour, that she implanted in my mind the seeds of all I have ever known, and with a tenderness and gentleness that render her memory the dearest possession I have. I was then thrown on the protection of other relations, already occupied with the care of children who had engrossed their affection. Accustomed only to the voice of fondness, and ever habituated to declare openly all that I did, at my first vacation from the boarding-school where I was placed, I related a little trick of no great turpitude, which had escaped the knowledge of my governess. A visit was paid, without me, to the market town where my school was, and I was informed that my governess had discovered the circumstance, and, as an expiation, had enjoined me to learn the first act of the French tragedy of *Athalie*, on which condition complete oblivion was promised. The task was enormous, but I cheerfully complied. My holidays, indeed, were clouded over by the necessity of intense application to a disagreeable labour; but I succeeded, and used daily to repeat a proper proportion of it to my aunt, who did not understand a word of French!

"At length the dreaded morning arrived. I was to return, to repeat the whole act, and to be forgiven, when, as I was earnestly looking it over, I was informed that the whole was a deception, and that my governess had enjoined no task, for she had discovered no misconduct. Can you wonder, Mr. Saunter, that my little heart closed for ever against the deceiver—that openness fled from my lips—and that sullen gloom and discontent took the place of affection in my heart? Fatal, indeed, to my happiness and manners for many years were the effects of this cruel deception; nor perhaps shall I ever wholly recover that confidence, that fearless warmth, which that avowal so harshly blasted.

"Farewell, Mr. Saunter! and continue, I beseech you, to use your utmost efforts for the encouragement of truth and sincerity, since the foregoing account proves that the violation of them may be attended with effects not obvious on the first glance.

"I remain, Sir,

"Your very humble servant,  
"ALINDA."

"TO SOLOMON SAUNTER, ESQ.

"Sir,

"In riding through an unfrequented part of the country the other day, I met a travelling knife-grinder, whose name was inscribed on his wheel, with the following addition, 'Grinder from 'this place to the next.' This absurd information reminded me of a similar mark of wisdom in Suffolk, where a post is placed in the middle of a stream, with these words legibly painted on it—'When the water is 'above the top of this post, it is dangerous to cross.'—These blunders seem of the same nature with those ascribed to the natives of the sister kingdom; and though the circumstances contain nothing worthy of your notice, they may serve to fill up the corner of a paper, if ever it can happen to you that subjects should fall short.

"I am, Sir,

"Your most obedient servant,

"VIATOR."

pp. 125—128.

We cannot help regretting, that Mr. Saunter's stationer furnished him with so very indifferent paper for his *Lucubrations*, especially as the price of the work would certainly afford a better.

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XXII. THE CIRCULAR ATLAS, and *Compendious System of Geography, being a comprehensive and particular Delineation of the known World, whether relative to the Situation, Extent, and Boundaries of Empires, Kingdoms, Republics, &c. or to the Description of Countries, Islands, Cities, Towns, Harbours, Rivers, Mountains, &c. comprizing whatever is curious in Nature or Art. The Materials, derived from original Productions, and from Works of the first Authority, are arranged upon a Plan of perspicuity and conciseness, methodised so as to be accessible to every Capacity, and illustrated by circular Maps, from accurate Drawings, made expressly for this Work.* By JOHN COOKE, Engraver. 4to. boards. Part I. 10s. 6d. Hurst, Debreit, Egerton, Vernon and Hood, &c.

THIS volume is dedicated to her Royal Highness the Dutchess of York, and appears, by the author's account of his work, particularly adapted to the use of the ladies. An address is prefixed, repre-

senting the utility of geography, and the pleasures resulting from a knowledge of it. For a description of the distinguishing merits of this work, we select the close of the address.

"In maps, particularly those designed for the instruction of youth, perspicuity is equally essential as in any literary composition. But it is the general complaint, that the eye is disturbed, and the attention diverted by the multiplicity and confusion of names, upon maps of convenient size for use, while those upon a large scale, which admit of a clear arrangement, become highly expensive, and are too cumbrous for common reference: to remedy this defect, atlases or books of maps have been constructed, wherein the several countries, and provinces of each continent have been separately delineated, and many improvements have been devised for the more clearly distinguishing places according to their relative importance; but nothing of this kind has been purposely adapted for the youthful student, or is sufficiently elegant to claim a place in a lady's library. These atlases are unaccompanied with any description; and in systems of geography the maps generally appear to be the least concern of the compiler.

"The Ladies Circular Atlas, now submitted to the public, is calculated to exhibit all the quarters, divisions, and subdivisions of the earth, natural and artificial, including all the modern discoveries, with the utmost perspicuity, in a convenient and even portable volume, in the general maps marking only the capital cities, principal rivers, lakes, &c.; in those of particular countries, the principal towns, &c. will be found distinctly noted, and carrying the subdivisions farther than any former atlas; in separate maps of each state, province, circle, county, or other district, every minutiae of any use will be inserted, so as to render the work more complete than those upon a much more extensive scale. The maps are accompanied with a compendious system of geography: the whole forming a useful vade mecum for the traveller, and a pleasing book of reference for persons of every denomination."

p. 7, 8.

The whole of this work is to contain one hundred maps, all above that number will be given gratis.

This part contains three plates and

five maps. The first plate describes the solar system; the second illustrates the vicissitudes of the seasons, the rotundity of the earth and the attraction of the atmosphere; the third exemplifies refraction, reflection, &c. The maps are of the countries of Russia in Europe, Spain and Portugal, Swabia, Prussia, and Franconia.

The introduction traces geography to its source, and notices the progress of that science and astronomy, with an account of the successive writers who have brought them to the present state of improvement. As these subjects are so well known to our readers, and are chiefly compiled from other authors, we consider an extract unnecessary.

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XXIII. SERMONS: by ROB. HAWKER, D. D. *Vicar of Charles, Plymouth.* 8vo. pp. 254. 5s. Williams.

**D**R. HAWKER is well known to be an active and laborious clergyman, of that class usually termed *Evangelical*; and we introduce these Sermons to the public with more pleasure, as we understand, from good authority, that the whole profits of a large edition are devoted to the benefit of an Orphan School lately erected at Plymouth.

The following are the texts and subjects discussed in this volume, viz. All blessings traced to their source, John xv. 16.—Jesus in his priestly office, Judges xiii. 19, 20.—Religion a personal concern, John xi. 23.—The Shiloh come, and the gathering of the people unto him proved, Gen. xlix. 10.—The pure progress of grace, Ps. xcii. 13, 14.—The blessed effects of the love of God in the soul, Rom. v. 5.—The believer's warfare, Judges viii. 4.—The coming of Jesus as the Saviour of his people, Phil. iii. 10.

The author wishes these Discourses to be considered as "a specimen of his usual method of preaching;" and we give the following exordium to the first sermon as a specimen of his style and sentiments:

ALL BLESSINGS TRACED TO THEIR SOURCE.

"John xv. 16, *Ye have not chosen me but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask of the Father in my name, he may give it you.*

"There is nothing more gratifying to the mind, than when in the enjoyment of any one given blessing, we are able to trace it to its source, and can discover, both the author of it, and his kind intentions in giving it.

"If I am made happy in the possession of even one of the most common mercies of life, that mercy, be it what it may, is made doubly sweet, when the hand of God is seen in the appointment. It is a mercy then, twice blessed. First, in respect to its own nature, and secondly, as coming to me, with a peculiar and personal direction from God. The traveller who, on some sultry mountain, discovers unexpectedly a cooling stream, to assuage his thirst, will drink of it, with a tenfold pleasure, if in the moment of enjoyment, he considers it as flowing for his refreshment, from the immediate gift of heaven. Nay, will it not be allowed, that, in the pleasing intercourse of social life, our felicities are all heightened, from the consciousness of the good will with which the kindness of our friends are accompanied? If then in natural things, our enjoyments receive an increase from such causes, what an accession of happiness must it be in *spirituals*, when we are enabled to trace them up to him, and to his special appointment, who is the predisposing cause of all?

"If I enjoy the gracious operations of the Holy Ghost in my soul; if the person, and gifts, and righteousness, of the Redeemer be dear to my heart; if I know what it is, *to have fellowship with the Father and with his Son Jesus Christ*; will not these distinguishing mercies be yet abundantly increased, both in sweetness and in value, when they are discovered to be the result of that *everlasting love*, wherewith God hath loved his people, *before the foundation of the world*? Such views serve to confirm, and no less at the same time to explain, the meaning of that saying of the apostle's, when speaking of a divine appointment in all our mercies, he refers the whole unto God's sovereign will; *who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began* \*.

\* 2 Tim. i. 9.

"And moreover, beside the enjoyment of the blessing itself, in those distinguishing properties of it, there are several other very interesting qualities, folded within its bosom. What method can be so effectual under God, to induce all the practical fruits of the gospel as when, from pointing to the source from whence all grace issues, it is necessarily implied from whence all must be looked for? And is it not, of all possible arguments, the strongest and the best, both to saint and sinner, to manifest that He who is the Author and Finisher of salvation is the only Being from whom *every good and every perfect gift must come*?

"Tell me, you, who from a clear conviction of your own unworthiness, are ever ready to ascribe your recovery from sin to salvation, *to the praise of the glory of his grace wherein he hath made you accepted in the beloved*; tell me what motive do you find equally powerful in prompting you to shew forth the praises of him *who hath called you out of darkness into his marvellous light*, as the consciousness, that *God hath chosen you in Christ before the foundation of the world, that you should be holy and without blame before him in love* †? Doth not this conviction operate beyond any other to induce you to *adorn the doctrine of God your Saviour in all things*? And if by divine grace you find yourself preserved in the path of duty, is it not truly refreshing to the soul to discover the cause, that you are *his workmanship created in Christ Jesus unto good works which God hath before ordained that we should walk in them* ‡?

"And no less let the sinner say, if it be God's choice, and not man's desert; if all the difference between one man and another originates in him, *who loveth to every one severally as he will*, why should you question more than others, but that you may be the happy partaker of the same grace also? Surely, there would be abundantly more reason to doubt receiving the divine favour, if that favour was depending upon your desert of it, than if it be the sole result of unmerited bounty and goodness!

"I have been led into this train of observation, from the perusal of the precious words of the Lord Jesus in the text. *Ye have not chosen me, but*

† Ephes. i. 4.

‡ Ephes. ii. 10.



*I have chosen you and ordained you that ye shall go and bring forth fruit, and that your fruit should remain that whatsoever ye shall ask of the Father in my name he may give it you.* Abstracted from any personal relation, which those words may be supposed to have as more particularly addressed to the disciples of Christ at that period, and age of the Church, in which they were first spoken; they contain this plain and important truth, which is not confined to any period, but in all ages must have the same obvious and determined meaning: that the personal salvation, of every true believer in Jesus, is founded, not in human merit, but in divine favour, not in our choice of Christ, but in his choice of us: for, that *it is not of him that willeth nor of him that runneth but of God that sheweth mercy:* or to sum it up, in the full comprehensive words of the Apostle, *for of him, and through him, and to him are all things, to whom be glory for ever and ever.*\* p. 1—5.

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XXIV. DISCOURSES ON *Atonement and Sacrifice.* (8vo. boards, pp. 443.) By W. MAGEE, D.D. *Concluded from page 43 of our Epitome for last Month, &c.*

THE notes to these Discourses form the most considerable part of the volume, and contain criticisms upon many scriptures; (those in particular, which principally support the doctrines taught in the Sermons) and much information from history and commentators, upon the subjects enforced. The sentiments opposed are those maintained by the denomination of dissenters, “known by the title of Unitarians, and distinguished from the other non-conformists by the appellation of *Rational Dissenters.*” Their opinions are given in extracts from the works of Dr. Priestley and Mr. Belsham, which are interspersed in the sermons and notes, and controverted by copious arguments. To give our readers a specimen of the subjects discussed, we subjoin the following extract from the appendix.

“To what then does Christianity amount, on Mr. Belsham’s plan? to

nothing more than good habits; and these habits, the result of man’s own unaided and independent exertions, or rather the result of external influences and irresistible impressions. Those usually received, and (as Mr. Wilberforce properly stiles them) *peculiar doctrines* of Christianity, which declare the *corrupted state of human nature, the atonement of the Saviour, and the sanctifying influence of the Holy Spirit*, Mr. B. rejects as utterly inconsistent with truth and scripture:—the preponderance of virtue over vice in the world at large, and with a very few, if any, exceptions in every individual in particular, he maintains to be indisputable:—the practice of virtue he pronounces to be the only ground of acceptance with God, without any regard to faith in Christ, to his merits or his sufferings, all which he proscribes as notions unscriptural and absurd:—and, as to the influence of the Holy Spirit being that which prompts to virtue, he finds little difficulty in expunging this likewise from his creed; being fully satisfied, ‘that the Scriptures do not teach ‘the existence of any such person as ‘the Holy Spirit, and that there is no ‘ground for the expectation of any ‘supernatural operation on the mind.’ The sole incitements to virtue spring, according to Mr. B. from ‘the circumstances in which men are placed, ‘and the impressions to which they ‘are exposed:’—‘moral and religious ‘habits, not being acquired in any ‘different way from other habits of ‘mind:’ that is, according to his reasoning, all being equally the result of a necessary operation—the religious tendency, as well as its opposite, naturally arising out of a certain ‘state ‘of the brain;’ and habits growing ‘by the influence of particular impressions, with the same regularity ‘and certainty with which the fruits ‘of the earth are produced and matured, by the genial influence of ‘the sun, and of the fructifying ‘showers.’

“Thus does the advocate for human merit vindicate the *independency* of human virtue—let us stop for a moment to examine this more fully.—‘Virtue is a system of habits, conducting to the greatest ultimate happiness:’—and men being the creatures of circumstances, the habits ‘they form, whether good or bad, are ‘the result of the impressions to

\* Rom. xi. 36.

' which they are exposed ;—or as we have just seen, are the result of a *necessary* and *mechanical* operation, and arise out of causes independent of the agent, if such he can be called.

—Now it seems necessary to demand of this writer, in what respect his scheme differs from that part of the high doctrines of Calvin, which he most strongly reprobates?—does he not equally with him, reduce all the actions of man under the necessary and irresistible controul of motives, in which he has no choice, and over which he can have no power?—and does he not, whilst he thus concurs with the Calvinist, differ from himself, by abolishing the very idea of merit, whilst he makes merit the foundation of his system?

"Mr. B. indeed, exerts all his ingenuity, as Dr. Priestley had done before, to escape from this resemblance to the Calvinist—the attempt, however, is vain. The Unitarian may fancy, that he has provided a complete salvo for the difficulties of his system, and a clear distinction from that of the Calvinist, by substituting his notion of a *purgatory* for that of *eternal punishment*—but here the consequences with which he presses the Calvinist return upon himself—for if it be inconsistent with 'infinite justice and goodness to doom a being 'to *eternal misery*, for no other cause, 'but that of not extricating himself 'out of the state in which his Creator 'placed him, without any power to 'act or will ;—I would ask, by what principles of reasoning it can be reconciled to the same infinite justice and goodness, to doom to *temporary misery*, a being placed in circumstances precisely similar; *i.e.* determined to one certain mode of action, by an indissoluble chain of motives and an irresistible necessity—if the idea of *punishment* for that which was the result of inevitable necessity, be repugnant to the essential nature of *justice*, it must be equally so, whether that punishment be of long or short duration :—the *quantity* of the evil endured, if no evil *whatever* ought to be inflicted, can make no change in the nature of the case :—the power that prolongs or heightens the punishment, where *no* punishment was deserved, may be more malignant, but cannot be more unjust.—Thus then, allowing to the Unitarian the full benefit of his *purgatorial* scheme

(for which, however, Scripture supplies not the smallest foundation;) he is exposed, equally with the Calvinist, to the charge which he himself brings against the latter, of 'impeaching the character of his Maker 'and traducing his works.'—Thus much for the *consequences* of the two systems. Again, as to the *principle* of necessity, it is precisely the same; whether the Unitarian endeavour to dignify it by the title of philosophical, or degrade it by that of *predestination*;—or, if Mr. Belsham will still pretend to differ from the follower of Calvin, whom he describes as, equally with himself, pronouncing man a necessary instrument, destitute of self-agency, it can only be in this; that whilst the latter makes man a *necessary* instrument in the hand of God, *his* system admits the possibility of rescuing him from this slavish subjection to his Maker, by placing him under the irresistible controul of *chance* or *destiny*, or some other equally conceivable power—for to suppose all the actions of men to spring necessarily from motives, and these motives the unavoidable result of external impressions and local circumstances, the Divine Spirit giving no direction in the particular case, and the man having no power either to regulate their operation, or to resist their impulse—is to suppose all that the Stoic and the Atheist could desire.—Such is the exalted *merit* of man, fashioned by the deistical jargon of that which equally disgraces Christianity and philosophy, by assuming their names.—Such are the lights afforded us by the *rational* Christian: who mends Calvinism by purgatory; secures to man a property in his actions, by rendering him the unresisting slave of motives; and maintains the interests of religion, by subjecting human conduct solely to the mechanical operation of secondary causes." p. 383—387.

"That we may the more perfectly understand Mr. Belsham's meaning, he supplies us with a specimen of the mode in which a judicious instructor, should endeavour to reclaim a vicious person, desirous of reformation.—Having first carefully guarded him against all unscriptural doctrines, such as *original sin*, *atonement*, *merits of Christ*, and the like: having warned him not to expect any supernatural impressions upon his mind, nor to imagine that moral and religious

habits are to be acquired in a way different from any other: having pointed his attention particularly to those parts of Scripture which direct him 'to do justice, to love mercy, &c. having urged him to 'fix in his mind, just and honourable sentiments of 'God, as the greatest, wisest, and best 'of beings'—he proceeds more circumstantially to the case of the offender; and having begun, in due form, with a *definition* of virtue, as a course of conduct leading to the greatest ultimate happiness, and of vice, as that which leads to misery, he next lays before the sinner, (or in the milder vocabulary of Mr. B. the 'person oppressed by the tyranny of 'evil habits,') the exact state of his case—"You are deficient in virtuous 'habits, you wish to form them; you 'have contracted vicious affections, 'you wish to exterminate them—you 'know the circumstances, in which 'your vicious habits were originally 'contracted, and by which they have 'been confirmed. Avoid these circumstances, and give the mind a *contrary bias*. You know what impressions will produce justice, benevolence, &c."—*'Expose your mind repeatedly and perseveringly to the influence of these impressions, and the affections themselves will gradually 'rise, and insensibly improve, &c.—'ALL that is required is, judgment, resolution, time, and perseverance!!!'*

"So far as Mr. Belsham's language is intelligible, his process of conversion amounts to this—he tells the vicious person, that he has contracted bad habits, and he desires him by all means to get rid of them; how far this salutary advice and direction would operate to the reformation of the sinner, they who may have been reclaimed from vicious courses by such means can best say; but, one thing deserves particularly to be remarked, that whilst the mind of the sinner is directed to contemplate the excellence of virtue, to excite its own energies, to expose itself to impressions and the like,—not one word escapes of the propriety of *prayer*; on the contrary, all supplication for the divine assistance seems to be expressly excluded, and indeed evidently must be so, on Mr. Belsham's principles. For, if goodness be the necessary result of impressions and circumstances, the mechanical effect of particular traces on the brain, derived from the

general operation of established and unalterable laws of our constitution; here is no room, in the particular case, for divine interference.—We may, according to Mr. B's principles, indulge in sentiments of complacency to that first cause, the beneficial effects of whose original arrangement we feel in the individual instance, but *prayer* addressed to the Divine Being can have no rational object.—Prayer, accordingly forms no part of this writer's system—in no one line of his work does he recognize it as a Christian duty—indeed, the mention of it has not once escaped him.

"It is not then surprising, that we should find Mr. B. endeavouring to diminish the opportunities and inducements to prayer, by contending, that the 'Christian religion has not 'prescribed the appointment of a day, 'for the purposes of divine worship'—but he goes farther—he affirms, that 'Christianity expressly abolishes 'every such distinction of days; that 'under the Christian dispensation 'every day is alike; no one more 'holy than another,—that whatsoever 'employment, or amusement, is lawful or expedient upon any one day 'of the week, is equally lawful and 'expedient on any other day,'—that consequently a 'virtuous man 'is performing his duty to the Supreme Being, as really, and as acceptably, when he is pursuing the 'proper business of life, or even when 'enjoying its innocent and decent 'amusements, as when he is offering 'up direct addresses to him in the closet, or in the temple.'—From these premises he peremptorily concludes, that 'all distinctions of days should 'be exploded; that our business, and 'our amusements should be pursued 'on every day alike; that the laws 'which enjoin the observance of the 'Sabbath are unreasonable and unjust,'—he likewise maintains, that the sabbatical spirit naturally leads to uncharitable and censorious feelings—that 'persons who are so very 'religious on a Sunday, as to make 'regular attendance on the services 'of the church a matter of conscience, are too apt to lay aside religion for the rest of the week;' and that upon the whole, the Sabbath institution is highly injurious to the cause of virtue. To this pernicious institution, our author does not scruple to attribute the decrease of national

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morality; and he rejoices with a Christian joy, that the late 'ill advised' proposition 'for enforcing a stricter observation of the Lord's day,' was wisely rejected by the legislature." p. 389—392.

XXV. EXTRACTS from the PENTATEUCH compared with similar Passages from Greek and Latin Authors; with Notes. By EDW. POPHAM, D.D. Rector of Chilton, Wilts. 8vo. pp. 224. Rivingtons and Hatchard.

TO this volume is prefixed a dedication to the Archbishop of York, from which we give the following brief extracts.

"The similar passages which are selected from the Greek authors are numerous, and some very remarkable; particularly such as refer to the creation of the world, the formation of man, the flood, the building of Babel, &c. Not less remarkable perhaps are those from the Latin authors; as the fiction of Æneas's descent into hell, when his father Anchises, amongst other mysteries tells him,

Principio cælum, ac terras, camposque  
liquentes,  
Lacentemque globum lunæ, Titaniaque  
astra,  
Spiritus intus alit: totamque infusa per  
artus  
Mens agitat molem, et magno se corpore  
miscet.  
Inde hominum, pecudumque genus, vitæque  
volantum,  
Et quæ marmoreo fert monstra sub æquore  
pontus.

*Æneid. vi. 724.*

With the like also in the fourth book of the Georgics. The first book of Ovid's Metamorphoses is little else than a paraphrase upon Genesis. What opinion the wisest of the Romans had touching the heathen gods, cannot be better learnt than from Cato; who, being reduced to great extremities in the desert of Libya, was advised by Labienus to consult the oracle of Hammon, being then near unto it: to which Cato made a very remarkable reply, as recorded by Lucan.

Estne Dei sedes nisi terra, et pontus, et  
æer,  
Et cælum, et virtus? Superos quid quæri-  
mus ultra?  
Jupiter est quodcunque vides, quocunque  
moveris, *Phars. ix. 578.*

VOL. I.

To account for the knowledge the Greeks had of the divine mysteries, we should recollect that the Egyptians and Chaldeans were ever esteemed by all profane, as well as sacred historians, to have been the most antient of all nations: and we find in Scripture, that it was with these nations the Patriarchs had the greatest intercourse; for Abraham lived some time with the Chaldeans, and in Egypt, where the children of Israel also with their posterity sojourned for some time. It is no wonder then these two nations should have so early a notion of sacred mysteries, as well as of all other kinds of learning. From Egypt it was that the Greeks took their light. Orpheus, the most antient among them, visited Egypt, and searched into all their records. Next after him, was Pythagoras; who not only travelled into Egypt, but into Chaldæa also; and it was from Pythagoras chiefly that Plato took his notions, as the succeeding poets did from Orpheus: so that the nearer they were to the original, the better always were their copies.

"I am well aware, my Lord, that I have overlooked many places in the Pentateuch, which might have been inserted with similar passages from Greek or Latin Authors: but I am less anxious on this head, flattering myself that any such oversight may act as a spur to the young student, not only to supply the deficiencies, but to proceed through other books of the sacred writings, (which an ill state of health obliges me, not without reluctance, to decline) and hoping at the same time, that while he is endeavouring to make himself master of the Greek and Latin authors, he will pay an equal attention to the inspired writers: in short, that he will search the Scriptures; as they contain a greater fund of learning strictly so called, and require greater abilities, and a greater share of knowledge to understand all the parts of them, than any one book that ever was published in the world. Every page and almost every line of the Sacred Writings cannot fail of filling a reader of true taste and judgment with inexpressible pleasure and delight. The study of the Scriptures is indeed like the study of nature; the closer and more curious we are in our inquiries into either, the greater cause we shall find for wonder, praise, and adoration.

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"It is observed by Mr. Addison, that the antient Jews, without considering them as inspired writers, have transmitted to us many hymns and odes, which excel those that are delivered down to us by the Greeks and Romans, in the poetry, as much as in the subject to which it is consecrated. Where shall we find the Deity described with such pomp and solemnity as in the writings of the inspired penmen? Whenever they speak of the Majesty of Heaven, they do it in such terms as sufficiently testify they were at that time more than men.

"To illustrate the manifest superiority of the sacred writers over every other writer whatever, it will be sufficient to quote only one instance in each of these particulars, namely, the *Sublime*, the *Narrative*, and the *Pathetic*.

"How *sublime* is the description David gives in the 18th Psalm, which he composed and sung, as we are informed by the Sacred History, 2 Samuel xxii. 1. in remembrance that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul! 'The earth trembled and quaked, the very foundations also of the hills shook, and were removed, because he was wroth. There went a smoke out in his presence, and a consuming fire out of his mouth, so that coals were kindled at it. He bowed the heavens also, and came down, and it was dark under his feet. He rode upon the cherubims, and did fly; he came flying upon the wings of the wind. He made darkness his secret place; his pavilion round about him with dark water, and thick clouds to cover him. At the brightness of his presence his clouds removed, hailstones, and coals of fire. The Lord also thundered out of heaven, and the Highest gave his thunder; hailstones, and coals of fire. He sent out his arrows, and scattered them; he cast forth his lightnings and destroyed them. The springs of water were seen, and the foundations of the round world were discovered at thy chiding, O Lord, at the blasting of the breath of thy displeasure.'

"I have never met with any passage in either Greek or Latin author, that could be placed in competition with the above sublime description. The wrath of Neptune, and the ef-

fects of it, though finely expressed in the following lines, will scarcely admit of a comparison.

— αὐτὰρ ἐνὶ δεῖ Πρωτοῦ δ' ἔπειτα  
Γαῖαν ἀπὸ κρητὸν ὄρων τ' αἰπὴν καρηνά.  
Πᾶντες δ' ἰστυμένοιο ποδὶς πολυπύδακος  
Ἰδῆς,  
Καὶ κορυφᾶς, Τρώων τε πόλιν, καὶ νηῖς  
Ἀχαιῶν.  
Ἐδδῆσιν δ' ἐπὶ νηῖσιν ἀναΐεν ἄνθρωποι, Αἰδαντοῖς,  
Διῖσιν δ' ἐκ θρόνου ἄλτο, καὶ ἰαχῇ, μὴ οἱ  
ἐπὶ δεῖ  
Γαῖαν ἀναρῆξῃ Πρωτοῦ δ' ἔπειτα  
Οἰκίαν δὲ θύπτουσι καὶ ἀδαντοῖσι φωνήν  
Σμυρδαλί, ἐκείνῳ, τὰ τὰ κυλίσσιν θύει  
πρὶς.  
Iliad, xx. 57.

"But the sublimity of language is not the only beauty of the Scriptures; the *narrative* part will be found inexpressibly elegant, though delivered with all the air of simplicity imaginable. The creation of the world was such a subject, as any uninspired writer would have dressed up in all the pomp and grandeur that the art of elocution could devise: yet, in the sacred page, we find only one plain description of that great and important event,—'God said, Let there be light, and there was light; Let there be earth, and it was so.'

"The Sacred Writings are full of this majestic simplicity and unaffected grandeur; and in the historical part no where is it more conspicuous, than where Joseph, making himself known to his brethren, expresses the tender concern of a dutiful child in the plainest, yet most *pathetic* language,—'I am Joseph;—Doth my father yet live?' What a scope is here left for the imagination! Every word is important and interesting, and each deserves a pause of contemplation. If we compare the following passage with the above, the inferiority of the Greek poet will be obvious at first sight,

— Ὀδυσσεύς·  
Ἀλλ' ἰδ' ἔγω τοιοῦτόν.  
Odys. xvi. 204.

"It is in these delicate strokes of nature, that one, among many, of Shakespear's great excellencies consists. When Macduff is informed that his wife, children, and servants were all slaughtered, he exclaims

— My wife kill'd too?  
'He has no children.—All my pretty ones?  
'Did you say, all?  
'What, all?' Macbeth, Act iv. Sc. 3."



We would gladly have given our extracts rather from the body of the work, but as all the quotations are given in the original languages, which must be intelligible only to a small part comparatively of our readers, we must deny ourselves that pleasure till our Author in a future edition, as we hope, will favour the Public with a translation.

XXVI. HISTORICAL and POLITICAL MEMOIRS of the Reign of LEWIS XVI. from his Marriage to his Death: founded on a Variety of authentic Documents, furnished to the Author, before the Revolution, by many eminent Statesmen and Ministers; and on the Secret Papers discovered, after the 10th of August 1792. in the Closets of the King at Versailles and the Tuileries. By JOHN LEWIS SOULAVIE, the elder, Compiler of the Memoirs of Marshal Duke of Richlieu, and of the Memoirs of the Duke of St. Simon. Translated from the French. In Six Volumes. Accompanied with Explanatory Tables and 113 Portraits. pp. 2566, 6 vols. 8vo. boards. 2l. 8s. Robinsons.

VOL. I. To this volume is prefixed, on one quarto leaf, 19 miniature etchings of the following portraits Lewis XVI. Maria Antoinetta. The Dauphin. Madam, the king's daughter. Monsieur. Count d'Artois. Madame Elizabeth, the King's Sister. The King's Aunts. Madame Louisa. Duke of Orleans, the father. Prince of Condé, Prince of Conty. Ganganelli, Pope Clement XIV. Braschi, Pope Pius VI. Queen of Hungary. Emperor Joseph II.

This volume concludes with the death of Lewis XV. and contains nineteen chapters, with observations upon some important events in the politics of France.

Chap. I. is introduced with the state of France and Austria; before the marriage of Lewis XVI. with Maria Antoinetta of Austria; and a political sketch of the aggrandisement of France under the dynasty of the Bourbons, and the relative decline of the House of Austria, extracted from the papers of the Dauphin, preserved in the port-folios of Lewis XVI. This sketch is continued to the marriage of Lewis XVI. by the

author of these Memoirs. In this chapter are shewn the consequences of introducing the political principles of Austria into the cabinet of the King of France, and of a French opposition averse to these foreign politics. That the preponderance of either of these principles has produced glorious or disastrous reigns of the kings of France, is proved by historical facts, in the anti-Austrian politics of Henry III. who had an Austrian and Spanish league against him; Lewis XIII. also maintains the same system in his government, notwithstanding the opposition of the queen-mother, and the queen-consort; and Lewis XIV. pursues the same measures with great success in producing the silence and submission of all oppositions, and in obtaining brilliant conquests from the Austrians. The House of Austria no longer reigns in Spain, but is succeeded by the Bourbons. Upon the demise of Lewis XIV. the Duke of Orleans is appointed regent; he forms an alliance with the House of Austria, and is opposed by the Spaniards, who raise a confederacy against him. Under Cardinal de Fleury, France returned to its ancient system, and deprived Austria of Naples, Lorraine, and Silesia. Maria Theresa, distracted by her losses, resolved to form a union with a monarchy so successful in its plans of destruction. By her ambassador, and the influence of Madame de Pompadour, one of the mistresses of Louis XV. she effects a revolution in the politics of France, and forms a treaty and alliance, offensive and defensive, between France and Austria. The Dauphin, father to Lewis XVI. opposes this alliance, his party is secretly joined by the King of Prussia, in the opposition. Lewis XV. is assassinated, and the Duke of Choiseul persuades him that this blow was concerted between the Dauphin, the King of Prussia, and the Jesuits, on which account Louis XV. is greatly alarmed, and easily influenced to throw himself into the arms of the Court of Vienna. The organization of the Austrian party at the court and in the cabinet of Versailles is succeeded by the portraits of the Duke of Choiseul, and of the Duke of Aiguillon, enemy of the former, and secret agent of the Dauphin. Choiseul concludes a second treaty with the House of Austria, in which he

engages to furnish Maria Theresa with men and money to dethrone Frederic II. which distracts the Dauphin.

Chap. II. informs us of the Duke of Choiseul's reasons for the destruction of the society of Jesus, and all the Jesuits, as agents of the Dauphin. Lewis XV. receives warning of a second assassination. Choiseul's reasons for disgracing in the Parliament, by a legal act, the Duke of Aiguillon, chief of the Anti-Austrian party. The Jesuits accused of poisonings and assassinations, executed or attempted. The Duke of Choiseul instigates Voltaire to write against them, and effects their abolition in 1762.

Chap. III. The Dauphin grieves at the ruin of the Jesuits; he loses his partizans, and is with his consort poisoned, it is supposed by the order of the Duke of Choiseul. The Queen dies in the same manner as her son and daughter-in-law. These things produce murmurs in France.

Chap. IV. contains reflections on the punishment of General Lally.

Chap. V. explains the motives of the Duke of Choiseul for ruining the Duke of Aiguillon, and the means he adopted. The origin of the affairs that annihilated the Parliaments. The contest between the Duke of Aiguillon and the two Chalotais. The insurrection of the Parliament. The critical situations of the Dukes of Choiseul and Aiguillon. The latter acquires the favour of Madame du Barry; the former negotiates the marriage of the Dauphin, afterwards Lewis XVI. with an Archduchess, in order to maintain the Austrian system, and the Abbé Vermont is sent to Vienna to instruct her in the customs of France. Our author writes, that this Abbé, instead of informing Maria Antoinetta that the queens of France were happy in the two last reigns, by contenting themselves with living piously and pleasing their husbands, gave her lessons of inconsistency and dissimulation, and some say of immorality. Her mother gave her lessons to regulate her conduct, from which she never deviated, and recommended to her by name such persons as were in the interest of Austria for her favourites, designing by these means to sway the cabinet of Versailles. The marriage of Louis XVI. and Maria Antoinetta was celebrated with great pomp, expensive feasting, and brilliant fire-

works. The author writes, no description can convey an adequate idea of their magnificence. The most celebrated feasts of Louis XIV. were not to be compared with those of the young Dauphin's wedding. At a second display of fireworks was an awful massacre of twelve hundred persons, supposed to be the effect of party rage. The following observation was found among the King's papers; 'that the vexation of those who had thrown obstacles in the way of his marriage, broke out into rage on the day of the rejoicing; and that it was of essential importance to consider what passed on that day with an impenetrable veil, and not to suggest the least hint of the dreadful acts intended, but not accomplished.'

This marriage highly displeased the party of the late Dauphin; and the Jesuits, who were well skilled in intrigue, and even amid the ruin of their colleges were formidable, excited opposition against the Duke of Choiseul, who on his part, seeing the moment of a final crisis approach, redoubled his exertions against the party of the Jesuits, the Archbishop of Paris, and Aiguillon. The last, by the influence of Madame du Barry, eventually rises into power, and the Duke of Choiseul is, by a *lettre de cachet*, banished to his country seat, accompanied with a threat of worse treatment in case of any further misconduct.

Chap. VI. Portrait of the Duke of Choiseul, written by Lewis XVI. with a review of his administration, and the result of his proceedings.

Chap. VII. Portraits of the Dauphin and Lewis XV. written by Choiseul during his exile at Chanteloup.

Chap. VIII. After the exile of Choiseul, his system of administration is destroyed, together with the magistracy of the kingdom. Madame du Barry, a profligate woman, and the King's mistress, is employed to influence the King.

Chap. IX. describes the ministry of Aiguillon, who resolves to follow the ancient political plan of the cabinet of France, and of the late Dauphin, whose principles are extracted from the papers of his son Lewis XVI. Aiguillon accelerates a revolution in Sweden in favour of the King and the French party, adopting the maxims of the late Dauphin, *Assist and protect the weak; humble the strong.*

Chap. X. represents the principal causes of the first partition of Poland. The conduct of Catherine II. towards Poland. Russia quits alliance with France and Vienna, and attaches herself to the King of Prussia; Austria being alarmed, seeks also the friendship of the court of Berlin. The three courts unite against Poland, and divide it. The cabinet of France expresses its resentment against Austria; and the Duke of Aiguillon presents a memoir to the king's council, tending to break with that court.

Chap. XI. Upon the partition of Poland, the party of the Duke of Choiseul attribute that event to the negligence of the Duke of Aiguillon, who resents this conduct by analyzing the ministry of the Duke of Choiseul, of which he proves the partition of Poland to be the result.

Chap. XII. Choiseul in exile employs his pen to injure the character of his rival and successor, the Duke of Aiguillon, accusing him, and exculpating himself from the charge of designing his ruin.

Chap. XIII. describes the state maxims of the two Dukes, with the characters of their wives.

Chap. XIV. The termination of the reign of Lewis XV. whose death was occasioned by his connection with a young girl, who had just taken the small-pox, which disorders she communicated to the King at the *Parc aux Cerfs*, a place not only countenanced, but frequented by that prince. The King being laid upon a bed of sickness, it is observed: "All that remained for this prince, during his shocking and mortal distemper, was to shew some signs of repentance, in order to excite respect for a few minutes; but the views of the factions which distracted the state were obstacles to these demonstrations of repentance required by the religion of Louis XV. As the King could not receive the sacraments without confession, and degradation of Madame du Barry, those who had used her influence to raise themselves into power, objected to the King's receiving it; but such as had been driven from power were earnest in enforcing it: at last the King, finding he had the small-pox, remembering he had the same disorder before, and convinced of his danger, sent for Madame du Barry, and addressed her in the following words: 'My dear, I have the small-

'pox, and my situation is very critical on account of my age and other distempers: I must not forget that I am the MOST CHRISTIAN KING, and the OLDEST SON OF THE CHURCH: I am in my sixty-fourth year; in a very short time, perhaps, we must be separated forever. . . . Tell the Duke of Aiguillon what I say to you, that should my disorder increase, he may concur with you in such measures as may enable us to part without scandal and publicity.'" *vol. i. p. 144.*

The dreadful end of this monarch is thus described: "During the eighth and ninth day the disorder increased: the King saw every part of his body falling to pieces, or in a state of putrefaction. Forsaken by his friends, and by the crowd of courtiers who had so long cringed before him, he found no consolation but in the filial piety of his daughters. . . . The King, naturally of a religious turn, and fearful of the judgment of God, expressed his terror at the idea of his fate in another world. At times, his language was that of hope; but it was succeeded by the avowals of fear and horror, which aggravated the dreadful symptoms of his distemper. Death, then, became his only prospect; and he talked of nothing but the abyss of fire, which, he exclaimed, was on the point of being opened, as a punishment for a life that, from first to last, had been luxurious in the extreme. He lived to contemplate the dissolution of his most handsome frame. His arms and thighs were converted into purulent matter: . . . yet on some occasions, he still expressed his hope in God: but soon he was chilled with fear at the remembrance of his habitual vices; and vowed anew to edify his subjects, should his health be restored: vows similar to those he had made at Metz. He was seen to beat his breast; was heard to call for a crucifix and for holy water, which he sprinkled on himself and on his bed, to expel from it imaginary demons. He sent money to the churches of St. Sulpice, Notre-Dame, and the Capuchins, for masses to be celebrated for the recovery of his health; and he every day caused the shrine of the patroness of Paris to be opened. He had lived in perpetual alterna-

tives of libertinism and devotion; and death seized him in the cruel alternative of hope and despair.

"Before the king expired, the two diseases jointly had changed his body to an infectious carcase. The stench that exhaled from it proved fatal to the servants who performed the last duties. None but the nightmen of Versailles had the courage to place him in a leaden coffin, without balm or aromatics. It was necessary to wrap up this coffin in bran, and to enclose the whole in a double wooden case; then to carry off the whole by stealth, and to seal the front stone or entrance to the tomb of St. Denis. Such was the disease, and such the end of Lewis XV. the last king of the Bourbon race who has been allowed to die in his bed." p. 149—151.

Chap. XV. presents to us the character of Lewis XV. in which we learn, that notwithstanding the subsequent debaucheries of this prince, when the Cardinal wished to give him, as a mistress, the Countess of Mailly, in order to enslave a prince in whom he had no confidence, such was his love and esteem for the Queen, that Mailly was under the necessity of throwing out every lure. This historian reports, he used frequently to say to Madame de Pompadour; 'I impose on my own conscience;' and she, lest he should slip through her hands, removed from his library the sermons of Massillon and Bourdaloue, in the perusal of which he took much delight. This is followed by a retrospect of his reign and his political principles. For his conduct towards his protestant subjects, he assigned as a reason that they cherished republican principles, and were enemies to the hierarchy and maxims of the French monarchy. The remaining contents of this chapter relate his amours, the characters of his five titled mistresses, and his opinion of mankind. He observed, that the race of mankind is a noxious race. "I have not yet met with one man who united refinement with integrity," was his reply when questioned upon the subject by a courtier.

Chap. XVI. represents the influence of women on revolutions and the general affairs of Europe, instanced particularly in the influence of the mistresses of Lewis XV. who

gave audiences to ambassadors, and received respects from the courts whose interests they espoused. Frederic II. speaking on this subject some months before his death, said, 'At 40, my brother Lewis, after the example of his predecessors, will no longer sleep with his wife, as she will then be fretful and old. He will have a mistress; but depend upon it, this Pompadour will not be an Austrian; from inclination and manners she will be warlike, and a Prussian. On this occasion, it will be my successor's turn to become the most useful ally of the mistress of the most Christian king.'

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From the time of Henry IV. the cottages had never been visited by any of our crowned heads; a motive of humanity led Lewis XVI. thither. To discover a virtuous and indigent family, he considered as 'a fortunate incident,' and he never failed to relieve it.

He was an exception to his predecessors in conjugal affection and fidelity; this historian writes, he never loved any but his consort.

He was not fond of flattery, as appears from his prohibiting the publication of a work, entitled *Panegyric on Lewis XVI.* composed by a man of letters on whom he had bestowed a favour; and in another instance: Lewis XIV. tore out the preface to the Numismatical History of his Reign, because it comprised an encomium on the engraver and designer, annexed to that on the King; and Lewis XVI. restored the encomium in a manner the most honourable to the artists.

(To be continued.)

XXVII. OBSERVATIONS, the Result of a TOUR through almost the whole of England, and a considerable Part of Scotland, in a Series of Letters. By MR. DIBDIN. 4to Part I. 5s. Goulding and Co. Walker.

MR. D. proposes publishing fourteen of these parts, making together two handsome volumes, embellished with forty plates, in aquatinta, from pictures in oil, painted by himself. This first part contains three views, viz. Rochester Castle, the approach to Hastings, and Dartmouth Harbour, and two vignettes, representing Children going to be confirmed, and Bakers at the Victualling-office, Plymouth—the two last by Miss Dibdin.

This part contains some introductory letters, with our traveller's account of Kent, and some part of Sussex. As the work, being published in parts, will not admit of analysis, we can only give an extract, which we shall take from the latter part of the fifth letter, and consider it as fair a specimen as we can offer to the public.

"Sandwich is a mile and a half from the sea, eight miles from Margate, twelve from Canterbury, ten from Dover, and five from Deal. As to the conjectures concerning this place anciently, I shall for the above reasons let them entirely alone, and only mention what occurred to me as its characteristic, when I visited it; and as light and shade constitute the effect of a picture,—so nothing could display a more striking contrast than Margate and Sandwich.

"One appeared to me all dissipation, the other all sobriety; and upon enquiry I found the cause to be this: Margate is composed of inhabitants, who, like members of a gaming-house, after they have made their markets of others, are obliged to look warily after one another; and thus distrust occupying the place of confidence, good fellowship makes no part of their character. Sandwich, though I believe, for my duty is to be faithful, it derived in a great measure its opulence from smuggling, is inhabited by a set of people, the members of whose families have so often intermarried, that the town is not only one community, but, as far as the law can authorize it, they are all relations; there-



tives of libertinism and devotion; and death seized him in the cruel alternative of hope and despair.

"Before the king expired, the two diseases jointly had changed his body to an infectious carcase. The stench that exhaled from it proved fatal to the servants who performed the last duties. None but the nightmen of Versailles had the courage to place him in a leaden coffin, without balm or aromatics. It was necessary to wrap up this coffin in bran, and to enclose the whole in a double wooden case; then to carry off the whole by stealth, and to seal the front stone or entrance to the tomb of St. Denis. Such was the disease, and such the end of Lewis XV. the last king of the Bourbon race who has been allowed to die in his bed." p. 149—151.

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From the time of Henry IV. the cottages had never been visited by any of our crowned heads; a motive of humanity led Lewis XVI. thither. To discover a virtuous and indigent family, he considered as 'a fortunate incident,' and he never failed to relieve it.

He was an exception to his predecessors in conjugal affection and fidelity; this historian writes, he never loved any but his consort.

He was not fond of flattery, as appears from his prohibiting the publication of a work, entitled *Panegyric on Lewis XVI.* composed by a man of letters on whom he had bestowed a favour; and in another instance: Lewis XIV. tore out the preface to the Numismatical History of his Reign, because it comprised an encomium on the engraver and designer, annexed to that on the King; and Lewis XVI. restored the encomium in a manner the most honourable to the artists.

(To be continued.)

XXVII. OBSERVATIONS, the Result of a TOUR through almost the whole of England, and a considerable Part of Scotland, in a Series of Letters. By MR. DIBDIN. 4to Part I. 5s. Goulding and Co. Walker.

MR. D. proposes publishing fourteen of these parts, making together two handsome volumes, embellished with forty plates, in aquatinta, from pictures in oil, painted by himself. This first part contains three views, viz. Rochester Castle, the approach to Hastings, and Dartmouth Harbour, and two vignettes, representing Children going to be confirmed, and Bakers at the Victualing-office, Plymouth—the two last by Miss Dibdin.

This part contains some introductory letters, with our traveller's account of Kent, and some part of Sussex. As the work, being published in parts, will not admit of analysis, we can only give an extract, which we shall take from the latter part of the fifth letter, and consider it as fair a specimen as we can offer to the public.

"Sandwich is a mile and a half from the sea, eight miles from Margate, twelve from Canterbury, ten from Dover, and five from Deal. As to the conjectures concerning this place anciently, I shall for the above reasons let them entirely alone, and only mention what occurred to me as its characteristic, when I visited it; and as light and shade constitute the effect of a picture,—so nothing could display a more striking contrast than Margate and Sandwich.

"One appeared to me all dissipation, the other all sobriety; and upon enquiry I found the cause to be this: Margate is composed of inhabitants, who, like members of a gaming-house, after they have made their markets of others, are obliged to look warily after one another; and thus distrust occupying the place of confidence, good fellowship makes no part of their character. Sandwich, though I believe, for my duty is to be faithful, it derived in a great measure its opulence from smuggling, is inhabited by a set of people, the members of whose families have so often intermarried, that the town is not only one community, but, as far as the law can authorize it, they are all relations; there-

fore not only the interest, but the pleasures are every where reciprocal. I shall give one strong instance within my knowledge.

"I beg leave to premise, that it is not my intention, but as little as possible, to lug myself into view; but as the character in which I travelled brought forward the best observations it will be in my power to make, there would be a kind of affectation in qualifying by allusion what can never have such strong force as when plainly told as a fact. I arrived at Margate at an inauspicious time for the encouragement of a public entertainment. I had, however, a very capital night; but a lady at Ramsgate, who took it into her head to be very angry, because I had not given that place a preference, went very great lengths indeed to spoil my sport. She sent cards of invitation to all the inhabitants of Margate, whom she could eligibly invite, and thought herself perfectly sure of the officers of a regiment which had that morning arrived; but she was deserted by every body, officers, pioneers, and all, nay even by many of the inhabitants of her own town, and was obliged to range her splendid apartments alone, while my place was crowded.

"At Sandwich I was honestly informed that I must not hope for success, for that a lady was to have a christening, and had invited the whole place, and that the engagements had been for some time made. I acquiesced in the propriety of the objection, and was preparing for my departure to Deal, when I received a message, that as I had no other night to spare, the lady had put off the christening, and with equal industry and liberality had dispatched fresh cards to all her friends, requesting their company at my rendezvous, giving for a reason, that she might take another opportunity of christening her child; but she understood that there could not possibly, according to my arrangement, be any other opportunity of seeing me. Without enquiring how far I merited the notice of either of these ladies, I think there could not be a stronger instance of caprice on one side, or consistency on the other.

"Sandwich, however, after all, must appear very dull to strangers, for though it has great capabilities, the inhabitants are more indepen-

dent than spirited; and, by possessing internal content, are like men who prefer a certain competency, rather than incur the risk too often run by venturing for a large fortune. The three castles of Sandown, Wolmer, and Deal, are in your view at different times before you arrive at Deal, which, in my idea, is a very pretty town. It is composed of three streets in parallel lines, not unlike the new town of Edinburgh, except that the houses at Deal are only handsome, those at Edinburgh magnificent. Deal is a true seaport. The communication with ships in the Downs gives the sailors perfectness in nautical knowledge, more of which is to be learnt in Channel service in a week, than on the open sea in six months. It is owing to this that the Deal men, whose forms are wonderfully compact and athletic, are such expert pilots; and as to their expedition in embarking troops, there are not such boatmen perhaps in the kingdom, and therefore certainly not in the world\*. Before we quit Deal, it will be proper to remark that it has often been thought feasible to construct a harbour for the safety of ships which occasionally ride at anchor in the Downs, and which, in spite of every precaution, are too often exposed to great, and sometimes inevitable, danger.

"Nature seems to have designed the flat shore between Sandwich and Deal for that purpose, and in 1744, a proposal to that effect was submitted to parliament, by a petition presented by Mr. Fane; but though the scheme appeared not only plausible, but even expedient, it was rejected in favour of the harbour of Ramsgate, which can never be rendered completely effectual.—From Deal we go upon the edge of the cliffs, which are romantic and precipitous, with the French coast full in view, to Dover, whose cliff Shakspeare has so strongly described. It is, however, infinitely less tremendous than many other objects, but it well demonstrates the animated mind of our glorious bard, who, in writing so interestingly on Dover, shews how he would have done justice to a description of the frightful Eagle-craign Borrowdale, or

\* We omit a note here that has nothing to recommend it but the profane dialect of a sailor, which the author seems to have mistaken for wit.

the perpendicular descent of the towering Ben Lomond. Dover, however, is singularly situated, and its inhabitants are a most curious and extraordinary compound, having been chequered by English or French emigrants, who, time out of mind, from necessity or pleasure, have passed and repassed that strait, to which we are indebted for our matchless grandeur, and our enviable glory. Here, and indeed at every other sea-port, I had an opportunity of witnessing the whimsical original playfulness of the sailors. A party of them in a post-chaise took it by turns to throw a large stone fastened to a rope backwards and forwards, in imitation of heaving the lead:—another set bought all the gingerbread at an old woman's stall, on purpose to set a parcel of hungry boys to scramble for it; and one day a sailor, who had noticed that the ladies were accustomed to ride on horseback, fastened a doll to a jack-ass, and whipt it through the streets; though, had it been necessary, I have no doubt but the same sailor would have risked his life, and have been thankful for the opportunity, to have protected any one of those he had the wanton folly to ridicule. I have made it a constant remark, that sailors are timid and respectful admirers of female modesty; and, whatever may be their freaks in their cups, it is very rarely indeed, that we hear of a premeditated insult, or in fact any other conduct, from even the lowest of them, than admiration and respect towards women of real delicacy. I hope it will not appear invidious if regard to truth obliges me to notice, that the same cannot be generally said of soldiers;—but, adieu—my letter is too long. In my next I shall take leave of Kent.

Leicester-place,  
Nov. 18, 1800.  
"Yours with perfect  
truth and sincerity,  
C. DIBDIN."  
p. 36—39.

XXVIII. MEMOIRS OF JOHN BACON,  
*Esq. R. A. with Reflections drawn  
from a Review of his moral and religious  
Character.* By RICHARD  
CECIL, A. M. 12mo. 2s. 6d. Rivingtons.

TO these brief Memoirs is prefixed a portrait, which we cannot help considering as one of the happiest efforts of the combined talents of the artists employed on it—Russell and

Collyer. The Memoir itself is very short, being only any enlargement of the account given of this celebrated sculptor, in the Gentleman's Magazine for September 1799.

Mr. B. it appears, was an artist formed by nature, and not by education, having been apprenticed to painting on porcelain; but the accidental sight of some models of different sculptors inspired a passion for that art which nothing could impede, and raised him to the top of his profession. It would be injustice to Mr. B. however, not to add, that he excelled as much in copying the Christian virtues in his own character, as he did in giving "the human form divine" to marble.

From works of so easy purchase it is not our custom to give extracts, but we cannot forbear presenting our readers with the following anecdotes:

"At the time he was putting up the monument of Lord Chatham, a minister, to whom Mr. B. was an utter stranger, was walking through the Abbey, and coming unseen, tapped Mr. B. on the shoulder, saying, 'Take care what you are about, you work for eternity,' alluding to the story of Zeuxes. It happened the next morning that Mr. B. heard this gentleman deliver a discourse from the pulpit, and watching him in his passage to the vestry, he came behind him, and tapping him in a similar manner, said, 'Take care what you are about—you work for eternity.'" p. 48—9.

"While Mr. B. was walking one day in Westminster Abbey, he observed a person standing before his principal work, who seemed to pride himself on his taste and skill in the arts, and who was exuberant in his remarks.—'This monument of Chatham,' said he to Mr. B. (whom it is evident he mistook for an ignorant stranger), 'is admirable upon the whole; but it has great defects.'—'I should be greatly obliged,' said Mr. B. 'if you would be so kind as to point them out to me.'—'Why here,' said the critic, 'and there—do you not see? bad—very bad!' at the same time employing his stick upon the lower figures with a violence that was likely to injure the work.—'But,' said Mr. B. 'I should be glad to be acquainted why the parts you touched are bad?' He found, however, nothing determinate in the reply; but the same vague

assertions repeated, and accompanied with the same violence. 'I told 'Bacon,' said he, 'repeatedly of this, while the monument was forming—I pointed out other defects, but I could not convince him.'—'What then, you are personally acquainted with Bacon?' said Mr. B. 'O yes,' replied the stranger, 'I have been intimate with him for many years.' 'It is well for you then,' said Mr. B. taking leave of him, 'that your friend Bacon is not now at your elbow, for he would not have been well pleased at seeing his work so roughly handled.'" p. 25.

It will readily be believed that Mr. B. had a talent for invention, which he sometimes indulged in the composition of apologues, of which the following is given by Mr. Cecil as a specimen.

THE MIRROR AND THE PICTURE:  
A FABLE.

"A Mirror, placed in a painter's study, thus vaunted itself against a Design on the Easel: 'Can you,' says the Mirror, 'covered with blots and scratches, pretend to vie with me, who exhibit so precise an image of every thing that comes before me! and where the variety is as great, as the resemblance is exact.' 'I grant,' replied the Canvas, 'that all my excellence consists in faithfully returning whatever is committed to my charge; but it might serve as a check to your pride to consider, that after you have been the companion of the wisest and best of characters, you are ready to admit a fool, or embrace a harlot.

MORAL.

"The same objects and events which the superficial suffer to pass without a trace left behind, become a fund of knowledge to the diligent; which, being enriched with principle, and fixed by habit, they stand among mankind a repository of all that is wise, and an example of all that is good." p. 111.

XXIX. *The Sixteenth Report of the Society for bettering the Condition and increasing the Comforts of the Poor.* 12mo. pp. 78. stitched, 1s. Hatchead, Piccadilly; Beckett, &c.

THIS Report contains extracts from accounts of a Sunday Friendly Society for the aged poor, at Bishop Auckland, and of the

schools of industry at Kendall, with an Appendix, containing, No. 1. The Bishop of Durham's Charge to Churchwardens. 2. Plan of instruction at the Kendal schools of industry. 3. Reports of the sub-committee appointed by the fever institution, to direct the white-washing, with quick lime, of those dwellings of the poor in which infection has lately subsisted. 4. Reverend James Cowe's charge to the master of the workhouse at Sunbury. 5. Effects of the intemperate use of spirituous liquors. 6. Regulation of the Bishop Auckland female friendly society.

From the report of a Sunday friendly society for the aged poor, which originated in the advice of the Bishop of Durham we extract the pleasing intelligence, that this society "was established on the 2d day of September 1798; it consists of six aged women, thirteen aged men, and one blind man. The anniversary meeting for the distribution of their funds is on Christmas day; their object, the observance of the sabbath, the study of the Scriptures, and the promotion of frugality and good neighbourhood. They make a point of attending church regularly—of partaking of the sacrament, whenever administered—of discountenancing improper pastimes on Sunday,—and, as far as may be, of dissuading others from the profanation of that sacred day.

"They meet every Sunday evening, assisted by the clergyman of the parish, who reads to them some portion and exposition of the Scriptures. They make a weekly contribution out of their earnings, to accumulate till the end of the year, allotting and setting apart of it one-tenth as a charitable fund for the relief of their indigent neighbours, who are not members of the society. They also engage themselves to do every thing they can to promote good-will, good neighbourhood, and Christian charity one among another.

"By their rules, any inhabitant of Bishop Auckland, who is sixty years of age, or upwards, may be a member of the Society. Their subscriptions are generally one penny a week:—if under seventy the member is entitled at Christmas to receive double his subscription; being the amount of what he has contributed, and as much more: if between seventy and eighty, threefold; if between eighty



and ninety, fourfold, and so progressively. Blind persons are admissible at any age. If any member dies within the year, his relatives are entitled to a proportionate benefit; but in case of absence from church, except on account of sickness, or some unavoidable impediment, the absentee forfeits his benefit upon the subscriptions for that week." p. 233—235.

The intelligence this volume contains, of the schools at Kendal, will, we are assured, be highly gratifying to our readers, when they are informed, that "the schools of industry at Kendal, contain one hundred and twelve children; whereof thirty of the larger girls are employed in spinning, sewing, knitting, and in the work of the house; and the thirty-six younger girls in knitting only. Eight boys are taught shoe-making, and the remaining thirty-eight are engaged in what is called *card-setting*—the preparing the machinery for carding wool; an occupation apparently difficult and intricate, but easily learnt, and peculiarly adapted to little children. For the industry schools there are two mistresses for knitting and spinning, at eight shillings a week each; and a master shoemaker, whose salary (arising out of an allowance of two-pence a pair for finishing the shoes, and, in fact, deducted out of his scholars' earnings) amounts to twelve shillings a week. For the reading and writing school there is a master, aged eighteen, at half a guinea a week, and an usher, a boy of fourteen, who was allowed eighteen pence a week, but in consequence of superior offers is now engaged at three shillings a week. These two, with the assistance of the upper and more intelligent boys, supply all the requisite instruction for these industry schools, where one hundred and twelve children are educated and fitted for useful life. The expence of the whole establishment, in salaries, fires, candles, rent, and every other incidental charge (furniture, premiums, and school wages being deducted)\* has amounted in

two years to only £. 110. 1s. 2d.; or £. 55. 0s. 7d. a year." p. 251.

"The girls schools are now, except as to their attendance on the reading school, entirely under the direction of a committee of ladies, who regularly visit and superintend them, and have produced an apparent difference in the cleanliness of their apartments, and in their personal appearance. The original plan for the instruction of them in the different kinds of kitchen-work is in part executed. Breakfast is provided at the school daily, except on Saturdays and Sundays, for above forty scholars, each of whom pays fourpence halfpenny a week; a sum which will barely defray the expence of provisions without the fuel. The elder girls are employed, in rotation, to assist in preparing breakfast and in washing the utensils." p. 252, 253.

"The mode of teaching the children their letters is deserving of attention. They are taught first to copy the capital letters in sand, from a printed card, beginning with the most simple forms, as I, H, T, &c. and proceeding to those that are more complex. They then learn to copy the smaller letters in the same way, and in alphabetical order. It is very curious to observe with what readiness and correctness the youngest of these children will form these letters in the sand, and how willingly they will make the knowledge of them a matter of amusement and self gratification.

"A set of maps having been presented and hung up in the school, Dr. Briggs adopted the idea of encouraging and stimulating the attention of the children, by giving them every week, some easy lessons in practical geography. Those who have not visited these schools may probably doubt (as I did) of the propriety of making this a part of the education of poor children. Upon attending this morning, however, I have had reason to appreciate highly the effects of this addition to their instruction, especially when I have considered, that these children might hereafter be placed in mercantile or naval situations, where this knowledge would be of essential use to them. I found, indeed, that those who answered best upon this examination, were the same

\* The furniture and fitting up has cost £. 46. 18s. 1½d.; the amount of the premiums is £. 23. 14s. 0½d.; and the school wages, received of the scholars, and in fact paid out of their earnings, £. 95. 13s. 9½d. —This is for two years.

who carried off the prizes of industry; and I had reason to believe, that from the information and pleasure which they received in this instance, they transferred a spirit and energy to all their other occupations.

"The queries were not put in an arranged series; but were varied in expression and order, and were always applied to the maps around them.—Nothing could exceed the air of intelligence, and the eagerness and correctness with which the children gave their answers, but the rapidity and precision of the questions \* put by DANIEL, THE USHER OF THE SCHOOL (a boy of fourteen years of age, whom Dr. Briggs, then present, directed to make the examination) and the *severe impartiality* with which he passed on to the next child, if there was the least delay or mistake in the answer.

"In the introduction of geography into his schools, Dr. Briggs had another very important object in view—that of preparing the minds of the children for a system of RELIGIOUS INSTRUCTION on a similar plan, so as to enable them to give a reason of the faith that is in them, whenever they may be assailed by SOPHISTRY AND INFIDELITY." p. 255—257.

In the Appendix is the report of the sub-committee of the fever institution, established last summer, in which it appears, rooms neglected to be cleaned are liable to retain infection. We think it desirable to make the means they used as extensively known as possible, which was the washing of rooms supposed contagious with hot lime.

The female friendly society at Bishop Auckland promises fair to be a beneficial plan for the industrious female, and worthy of imitation, but the nature and limits of our plan forbid us to give the particulars.

\* I am ashamed to say, that I lost some part of the instruction, which I might have obtained from Daniel's questions, and the children's answers; for I could not help endeavouring to calculate exactly the precise quantum of service, which Daniel, when he can be spared, may be of in the metropolis, by finishing the education of our men of high rank and learning, in practical geography, before they set off on their travels.

XXX. A TREATISE ON BREWING; wherein is exhibited the whole Art and Mystery of brewing the various Sorts of Malt Liquor; with practical Examples upon each Species. Together with the manner of using the Thermometer and Saccharometer elucidated by Examples, and rendered easy to any Capacity, in brewing London Porter, Brown Stout, Reading Beer, Amber, Hock, London Ale, Windsor Ale, Welch Ale, Wirtemberg Ale, Scuray-Grass Ale, Table Beer, and Shipping Beer. By ALEX. MORRICE, Common Brewer. 8vo. pp. 180. 10s. 6d. H. D. Symonds. 1802.

THE very copious title given by the Author renders analysis unnecessary, and perhaps we should not have introduced the present work in this part of the Epitome, had it not been to gratify our friend John Bull with the history of his favourite beverage, which is as follows:

"History of the London Brewery, from the Beginning of King William's Reign to the present Time.

"In the beginning of King William's reign, the duty on strong beer, or ale, was 1s. and 3d. per barrel: the brewer then sold his brown ale at 16s. per barrel, and the small beer (which was made from the same grains) at 6s. per barrel. These were mostly fetched from the brew-house by the customers themselves, and paid for with ready money; so that the brewer kept but few servants, fewer horses, had no stock of beers or ales by him, no purchasing of leases of public houses, no bad debts, and but a trifling number of casks, and his money, consequently, returned before he either paid his duty, or for his malt. The victualler then sold this ale for two pence per quart. Soon after, our wars with France occasioned further duties on this commodity. I think that, in 1689, 9d. per barrel more was laid upon strong beer, and 3d. per barrel on small beer. In 1690, the duty was advanced 2s. and 3d. per barrel on strong beer, and 9d. per barrel upon small; and in 1692, an additional duty of 9d. per barrel was laid upon strong beer only. At this period the brewer raised his price from 16s. to 18s. and 19s. per barrel; and the victualler raised his price to

2½d. per quart. Now we come to the Queen's time, when, France disturbing us again, the malt tax, the duty on hops, and that on coals, took place; and, as the duty on malt surpassed that on hops, the brewers endeavoured at a liquor wherein more of the latter should be used: thus, the drinking of beer became encouraged in preference to ale. This beer, when new, they sold for 22s. per barrel; and, at the same time, advanced their ale to 19s. and 20s. per barrel; but the people, not easily weaned from their heavy, sweet drink, in general drank ale mixed with beer from the victualler at 2½d. to 2½d. per quart. The gentry now residing in London more than they had done in former times, introduced the pale ale and pale small beer, which they were habituated to in the country, and either engaged some of their friends, or the London brewers, to make for them these kinds of drink; and affluence and cleanliness promoted the delivery of them in the brewers own casks, and at his charge. Pale malt being dearest, the brewer being loaded with more tax and expence, fixed the price of such small beer at 8s. and 10s. per barrel, and the ale at 30s. per barrel: the latter was sold by the victualler at 4d. per quart, and under the name of two-penny. This little opposition excited the brown beer trade to produce, if possible, a better sort of commodity, in their way, than heretofore had been made. They began to hop their mild beers more, and the publican started three, four, or six butts at a time; but so little idea had the brewer, or his customer, of being at the charge of large stocks of beer, that it gave room to a set of monied people to make a trade, by buying these beers from brewers, keeping them some time, and selling them, when stale, to victuallers, for 25s. or 26s. per barrel.

"Our tastes but slowly alter or reform. Some drank mild and stale beer; others, what was then called 3-threads, at 3d. per quart; but many used all stale, at 4d. per quart. On this footing stood the trade until about the year 1722, when the brewers conceived that there was a mean to be found preferable to any of these extremes; which was, that beer should be well brewed, and from being kept its proper time, becoming mellow (*i. e.* neither new nor stale) it would

recommend itself to the public. This they ventured to sell at 23s. per barrel, that the victualler might retail it at 3d per quart. Though it was slow, at first, in making its way, yet, as it was certainly right in the end, the experiment succeeded beyond expectation. The labouring people, porters, &c. found its utility; from whence came its appellation of porter, or entire butt. As yet, however, it was far from being in the perfection which we have since had it.

"Porter was, at different times, raised to 30s. per barrel, where it remained till the year 1799, and was retailed at 3½d. per quart, when, in consequence of malt rising in price to, from 4l. to 4l. 10s. and 5l. per quarter, and hops from 4l. 10s. to 47l. 18l. and 20l. per cwt. porter was raised to 1l. 15s. per barrel, and retailed at 4d. per quart. Ale, likewise, experienced a rise of from 2l. 2s. to 2l. 12s. 6d. per barrel." p. 10—15.

The Author adds the subsequent advances upon porter; but as these have been taken off again, we trace him no further.

At the end of the work, Mr. M. gives the expence of licences, and a table of the various duties payable to the excise on strong beer.

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XXXI. *LA BAGATELLA, or Delineations of Home Scenery, a descriptive Poem, in two Parts, with Notes Critical and Historical.* By Wm. Fox, Jun. Fine crown 8vo. with engraved vignettes, pp. 224. 7s. 6d. Conder, Rivingtons, and Johnson.

#### "INTRODUCTION.

"IT may perhaps amuse my readers to learn the history of the following *Bagatelle*, which is briefly this:—It happened, that on a fine morning, in the early part of last spring, having just recovered from the languors of an indisposition, I strolled forth through the fields that lie contiguous to my habitation [Hackney], and feeling greatly revived by the genial warmth of the air, and the fresh and blooming aspect of every object around me, I could not forbear, on returning from my walk, to express myself in terms, perhaps too enthusiastic, of the beauties of the country, and the pleasantness of the scenery, over which I had rambled.

"A lady, who was then visiting in my family, rallied me a great deal on the poetic fervour of my descriptions; but sarcastically lamented, that my labours should have been employed on scenes so entirely unworthy of the embellishment which I had bestowed upon them; and concluded by triumphantly asking, 'What of 'sylvan or of rustic beauty could 'be any where found at a distance 'of not more than three miles from 'the metropolis, within the din of 'its noises, and the very smoke of 'its chimnies?'"

"Piqued by the severity of the observation, my spirit inwardly muttered, 'Although, my fair friend, 'you despise now these home-scenes, 'in the praises of which I am so lavish; yet I will, methinks, one day 'compel even *you* to allow that they 'are not destitute of every attraction; 'and that if to your eyes they can 'present no real verdure, you shall 'one day confess, that at least they 'look green in song.'"

"Pleased, and strongly impressed with such an idea, I examined with some attention the capabilities of my subject for poetical embellishment; and I will freely acknowledge, that the first result of this examination was by no means flattering to my wishes. Not, however, to be diverted from my design, and not easily to be discouraged by difficulties, I turned over in my recollection the many admired poems, which had been produced from materials even more barren and unyielding than those on which I had fallen; and thus animated, I resolved upon the prosecution of my design." p. iii, iv.

Having given the occasion of this Poem, in the Author's own words, we now present our readers with the opening of the Poem, which is as follows:

"Tis lovely May, and Nature's  
freshen'd face  
Is all o'er-hung with new-blown flower  
ret bells,  
Cull'd from the primrose paths of  
laughing Spring;  
The azure brightness of the dappled  
sky,  
By long, light, shiver'd clouds, just  
marbled o'er,  
Cheers and revives the sight. While  
the gay sun  
Gilds the rich landscape round, th'  
earth-roosted lark,

With fluttering wing, and sharp quick-  
quivering note,  
Soars upward, gladden'd by the morn-  
ing air.

The soft and tender breath of balmy  
Spring.

"The early rose, the pale-hu'd  
hyacinth,  
Rathe primroses, and modest violets,  
White flowering lilacs, harebells stain-  
ed with blue,

And such like fragrant flowers, now  
shed their bloom,

With sweetest odours scenting every  
gale.

"Ere this the feather'd race have  
told their joy,  
And thousand unfledged throats now  
strain to join

The choral harmonies that hail the  
year.

"First came the swallow, Summer's  
harbinger.

From distant lands, to skim and float  
in ours;

The nightingale, the lovers' favourite  
bird,

Next follows, soothing oft his even-  
ing walk;

'The cuckoo's tame and solitary call  
Still from the quiet grove is often  
heard;

From each low shrub, from ev'ry bud-  
ding spray,

Soft flutt'ring rustle, or sharp twit-  
terings sound:

Thus, as the season gay, lightsome of  
heart,

And raptor'd with the sweets that  
round me rise,

My morning walk I once again pur-  
sue,

And first the low and pound'rous gate  
I turn

That bounds the path, then to a  
milder scene,

Where hedge nor fence exclude the  
passing gale,

And where, hard by, a still and rip-  
pling spring

Steals its clear waters—there, at sober  
noon,

The thirsty school-boy with his fold-  
ed hat

Oft stoops to drink, and triumphs in  
the draught.

"Now by young springing corn I  
pass, and o'er

A rugged unaccommodating stile,  
(The terror of our fair) whence gently  
winds

My fav'rite wand'ring path the meads  
along.

Close at its side the streamlet mur-  
murs on,  
By drooping willows shaded, and o'er-  
hung  
By spreading elders, whose low-bend-  
ing boughs  
In the cool water dip their fragrant  
flowers.  
Pendant with night-fallen dew the  
early grass  
Dips o'er the path, or in the sunny  
gleam  
As crystal sparkles on an emerald  
stem.

"On either hand the flower-ena-  
mell'd meads  
Swell with the varied blossoms of the  
spring:

The modest daisy, the wild marigold,  
The deep-red poppy, and the yel-  
low orchis,  
With variegated tints enrich the  
green.

"Oh how I love to stop and loiter  
here,

On the green bench, beneath the  
willow tree,

To list the trembling of the water by,  
To watch the herd that in the mea-  
dow graze,

Or track the labourer to his morning  
toil.

Or, if my vagrant eye should rove so  
far.

To tell the turrets of the distant town,  
Pleas'd with the space that rolls 'twixt  
them and me.

"Hence, oft as turns my path, I  
backward turn,

To spy, at intervals, our village tower,  
Just peeping forth 'twixt yonder aged  
elms;

In this lone path the foot of passen-  
ger

I seldom meet, save one good care-  
ful dame,

Who, as the morning punctual, tends  
her charge,

A ruddy blooming child on either  
hand,

To daily school.—'Good morrow, sir,'  
she cries,

With curtsey dropp'd—'Good mor-  
row,' I rejoin.

And onward each our distant journey  
wind.

Far to the right the nursery extends,  
The school of plants, where, as in  
other schools,

Scions are formed and cultur'd for  
the world,

Rear'd but to be remov'd to stranger  
soils;

The greater part condemn'd, alas! by  
Fate,  
To droop and die in yonder sickly  
town." p. 1—11.

The notes subjoined are far more  
extensive than the poem itself. Their  
contents are miscellaneous, and con-  
tain many quotations, with re-  
marks, from poets and critics of our  
own and other countries. The Ap-  
pendix is devoted to the defence of  
*descriptive* poetry, with extracts from  
our best descriptive poets.

### XXXII. MARSH'S MICHAELIS.

(Continued from p. 53.)

FROM the many subjects illus-  
trated in the fourth volume, we  
extract the following account of "St.  
Paul's character and mode of life.

"Whether St. Paul was an impostor,  
an enthusiast, or a messenger from Hea-  
ven.

"As St. Paul was not a disciple of  
Christ during his ministry, and as  
many Jewish zealots and other here-  
tics were offended at his doctrine,  
his right to the name and dignity of  
an apostle of Christ was disputed by  
many, especially in Galatia and at  
Corinth. And, though he triumphed  
over his enemies, and silenced them  
during his life, yet some later here-  
tics have refused to acknowledge  
him as a messenger from Christ: but  
his divine mission is sufficiently  
proved by his miracles and gifts of  
the Holy Ghost. I have not room  
to enlarge, as I could wish, on this  
subject: but I will take notice of the  
principal objections, which in modern  
times have been made to St. Paul's  
divine mission. That he wilfully and  
maliciously imposed upon the world  
is an assertion almost too absurd  
to be made; for it is impossible to con-  
ceive what advantage he could have  
proposed to himself from the impos-  
ture. He subsisted by the labour of  
his own hands; he lost his credit  
among the Jews by preaching the  
Gospel; he involved himself in trou-  
bles and disgrace; and was at last  
obliged to seal his doctrine with his  
blood. If we consider farther the  
undissembled calmness of mind con-  
spicuous throughout the second Epis-  
tle to Timothy, at a time when his



death was impending, he cannot possibly be taken for a wicked deceiver, who was disappointed in his hope. According to Epiphanius\*, the Ebionites propagated the following ridiculous story: 'St. Paul,' they said, 'who acknowledged himself to be a native of Tarsus, was born a heathen; but that on coming to Jerusalem, he was captivated with the daughter of a Jewish high-priest †, and in order to obtain her in marriage, underwent the rite of circumcision. His expectations, however, they say, were disappointed, and on that account St. Paul became such an enemy to the Jewish religion, that he resolved to preach Christianity as the surest means of undermining it.' This story is so absurd, that it carries with it its own confutation.

"Others pretend, that St. Paul was an enthusiast, and that he was not so much an intentional deceiver of others, as one who was himself deceived. It is said, that the appearance of Christ to St. Paul, on his journey to Damascus, was merely an imaginary vision, and the result of St. Paul's heated imagination; that it was merely thunder which he took for the voice of Christ, and which he fancied to be a call from Heaven; and that his own gift of miracles, as well as his power of imparting it to others, was wholly ideal. The common answer to this objection is, that his former zeal for the law and against Christ, rendered it impossible for him to persuade himself falsely that Christ had appeared to him, and called him to be an apostle. But this answer is not satisfactory, for enthusiasts always run into extremes, and are very apt, in certain circumstances, to imagine things directly opposite to their former sentiments. I would propose, therefore, the following questions:

"1. If the appearance of Christ to St. Paul, related in the ninth chapter of the Acts, was a mere imaginary vision, and only a phantom which presented itself to St. Paul's agitated mind, what is the reason that his companions likewise saw and heard any part of what passed?

"2. How could St. Paul imagine, to the end of his days, that he

wrought certain miracles which were never wrought? Were not his senses evidences to him of the contrary? How could he imagine that he communicated to others the gift of tongues, if they did not speak languages, with which they were not before acquainted? Was St. Paul himself, were the Christian communities to which he wrote, were his fellow-labourers, so deprived both of their sight and hearing, as to imagine these things if they had never happened? The prophets of the Cevennes, in the present century, were the greatest enthusiasts in the world; yet they did not imagine the contrary of what they saw and heard; and though they were sanguine in prophesying that they should raise the dead, they never ventured to make the experiment. But St. Paul, it is pretended, persuaded himself almost twenty successive years, that he was working what he did not work; and that many thousands joined with him in believing the contrary of what they saw. Is this possible?

"3. What enthusiast, or fanatic, ever ventured upon morals, without being misled by his imagination to invent an extravagant system? whereas, in the morality taught by St. Paul, we meet with nothing but what is rational and consistent with philosophical ethics.

"4. When a man of frantic and disordered brain suffers the heat of his imagination to carry him so far as to seal his error by his death, his resolution is generally accompanied with a wild irrational vehemence and despair. The joyfulness of the martyrs in the second and third centuries, and the eagerness with which they plunged into sufferings, frequently bordered on this kind of phrenzy. But, when St. Paul saw death approaching, his temper of mind was calm and rational. He went with fortitude to meet death, but he did not seek it; on the contrary, he defended himself, as well as he was able, and felt the usual and natural apprehensions of a man who expects to forfeit his life.

"Lastly, some have contended that St. Paul was not an enthusiast, but a cool and deliberate free-thinker, whose object was to deliver, by a well-intended fraud, both the world in general, and the Jews in particular, from the yoke of superstition.

\* Hæres. xxx. § 16.

† The name of the high-priest is very prudently not mentioned.

But to this objection I shall not reply at present, because it belongs rather to deistical controversy, than to an Introduction to the New Testament.

*"Of St. Paul's Profession, or Trade."*

"ST. PAUL frequently says in his Epistles, that he received no pay from the Christian communities, except from that of Philippi, and that he earned his bread by the labour of his own hands; though at the same time he declares, that the labourer is worthy of his hire, and that the teacher deserves to be recompensed by those who are taught. He even ordained that other teachers should be paid by the churches, and excluded only himself from a participation of the pay\*. He says, in express terms, to the elders of the church at Ephesus, where he had resided three years, 'I have coveted no man's silver, or gold, or apparel; yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me †.' Now St. Paul had generally several assistants with him; and when he was at Ephesus, he by no means lived in a narrow or sparing manner; for he hired a public auditory, where he daily taught the doctrines of Christianity ‡, and where every one was permitted to enter without fee or reward. And among his Ephesian friends he reckoned several Asiarchs, who were opulent annual magistrates, and who were certainly not Christians, as it was their office, especially of one of their body, to preside over the religious games, of which the president defrayed the greatest part of the expence§. Nor does St. Paul appear to have been in narrow circumstances during his two years imprisonment at Casarea; for the Roman governor, Felix, frequently sent for him, and conversed with him, expecting that money would be offered for his release.

\* See 1 Cor. ix. 2 Cor. xi. 7—11. Gal. vi. 6—10. Phil. iv. 10—16. 1 Tim. v. 17, 18.

† Acts xx, 33. 34.

‡ Acts xix. 9.

§ See Boze's Essay on this subject, in the 17th volume of the *Memoires de l'Academie des Inscriptions et Belles Lettres*.

"That among the Jews, even men of learning (as St. Paul certainly was, who had been educated under Gamaliel) gained their livelihood by the labour of their own hands is a matter which is well known. But the question is, by what kind of labour was St. Paul, who devoted so much time to the exercise of his apostolical office, enabled to provide so plentifully both for himself and his companions. The Greek term used by St. Luke, Acts xviii. 3. where he says that St. Paul and Aquilas exercised the same art, is *σκηνοποιος*. This word, which does not occur in other Greek authors, is supposed to be equivalent to *σκηνοεραφός*, and is taken by some commentators to denote a worker in leather, either a saddler, or a maker of leather chairs which were strapped on the back of a camel. But no man can exercise the trade of a saddler, who leads such a wandering life as St. Paul did; for a saddler has so many materials necessary for his business, that they cannot be conveniently transported from town to town. Whoever, therefore, reads with attention the sixteenth and seventeenth chapters of the Acts of the Apostles, and observes how short a stay St. Paul made in each place, and how frequently he was forced to depart suddenly, must perceive that the notion of St. Paul's being a travelling saddler is wholly absurd. Besides, the very employment of a saddler is by no means calculated for a travelling trade; for since saddlers in every town have generally their fixed customers, a man of this trade, who came a stranger to any place, might wait there a twelvemonth before he found employment. And even if this objection were removed, it is still difficult to comprehend how any man, who devoted the greatest part of his time to spiritual purposes, and had only a few hours' leisure every day for the labour of his hands, could earn enough as a saddler to supply, in an ample manner, the necessities both of himself and of his friends. If we explain *σκηνοποιος* as denoting 'a maker of leather chairs to be strapped on the backs of camels,' the difficulty will be still increased; for St. Paul was very frequently in places where there were no camels, and consequently where no such chairs were wanted. Other commentators

take σκηνοποιός in the sense of a 'tent-maker;' but the same objections which I have made to the other applications of the word may be made likewise to this. And if Aquilas, who was of the same trade with St. Paul, was a tent-maker, it must seem extraordinary that a man, who was a native of Pontus, in the neighbourhood of which country there were nations who lived in tents, should come to Corinth and Ephesus, where tents were not wanted.

"But the preceding difficulties are entirely removed by the following passage in Julius Pollux, from which it appears that σκηνοποιός has properly a very different meaning from either of those already mentioned. This learned writer says in his *Onomasticon*, lib. VII. § 189. that σκηνοποιός, in the language of the old comedy, was equivalent to μηχανοποιός\*. Now μηχανοποιός signifies a 'maker of mechanical instruments;' consequently St. Paul and Aquilas were neither saddlers nor tent-makers. And this profession suited extremely well their mode of life; for whoever possesses ability in the art, can earn, in a few hours every day, as much as is necessary for his support; and can easily travel from place to place, because the apparatus is easily transported. It is, therefore, extraordinary that no commentator has hitherto taken σκηνοποιός, Acts xviii. 3. in this sense; and still more extraordinary that Julius Pollux has been actually quoted for a very different purpose, namely, to caution the reader against ascribing to σκηνοποιός, Acts xviii. 3. the sense which is given it in the *Onomasticon* of Julius Pollux. Such commentators must surely have never reflected on the advantages which attend this sense, and the difficulties which attend the others." p. 184—186.

\* Τοῦ δὲ μηχανοποιῦ καὶ σκηνοποιῦ ἡ ὁμοία καὶ ἡ ἀντιθέσις. Though Julius Pollux says that σκηνοποιός was thus used in the old comedy, and does not quote any living authors, yet it must be observed that the words used in comedy are the words of common conversation, though not always used by authors.

XXXIII. *The CONSTITUTION of the United Kingdom of Great Britain and Ireland, Civil and Ecclesiastical. By FRANCIS PLOWDEN, Esq. Barrister at Law, with a portrait of the Author, by King. 8vo. board. pp. 562. Ridgway.*

THIS work is divided into two parts; the former illustrating the civil constitution, is subdivided into eleven chapters, and the latter relating to the ecclesiastical, contains ten chapters.

#### PART I. OF THE CIVIL CONSTITUTION OF THIS REALM.

Chap. I. commences with a view of the magnitude and importance of the subject, and states, that the object of the work is simply to delineate the constitution of this country, gives a panegyric on its excellence, and a description of its true basis, concluding with a plan of the work. In this chapter we notice the following remarks: "To the true lovers of our constitution nothing should be more acceptable than the possession of a faithful likeness of it, taken at some critical period of its existence which may survive the changes and blemishes of disease and wounds, and retain the native beauty of its form in despite of nature, time, and violence. Enthusiasm, however laudable in those who enjoy this blessing, ought not to shut out reason, or close our eyes to the inseparable attribute of mortality, which attends every human institution. The learned *Montesquieu*\* says, that whoever reads the admirable treatise of *Tacitus* on the manners of the Germans, will find that it is from them the English have borrowed the idea of their political government. *This beautiful system was invented first in the woods.* He then predicts, with a degree of assurance, which an Englishman reluctantly admits, 'that as all human things have an end, the state we are speaking of will lose its liberty; it will perish. Have not Rome, Carthage, and Sparta, perished? It will perish when the legislative power shall be more corrupted than the executive.' To defeat, or at

\* *Spirit of Laws*, s. xi. c. 6.

least to ward off as long as possible, the prediction of this great man, is my wish and view in marking this publication." p. 4.

2. Our author considers the *Rights of Man* fairly acted upon to be the true basis of the British Constitution. His ideas on this subject are clearly explained in the course of the work; and here he observes, "It is not because revolutionary France has thrown Europe into a ferment, nor because Mr. Paine has labelled the government of this country, that we are to renounce our possession of any constitution at all, or raise its superstructure upon any other than the very basis upon which it really stands.

"In the prosecution of my researches I shall follow the order which the subject naturally prescribes. I shall consider man first in the state of pure nature; then in that of society; and lastly, in the state of the British Constitution." p. 5.

Chap. II. on the state of nature, shews the necessity of previous considerations into the state of nature, with the true view of that state, and source of modern errors with regard to it.—Opinions of Locke and Montesquieu.—Commencement of social order according to the former.—Rights of man in the state of nature retained in the state of society, and rights of the community. On these topics the author argues:—

"In the state of pure nature, the most perfect equality of mankind must necessarily exist, because it represents man in an abstract point of view, that essentially precludes all those circumstances, which in the state of society, form various grounds of distinction, superiority, and pre-eminence, amongst individuals. The fundamental idea of man, in this state of nature, must have been that of equality in his fellow-creatures; and, as a rational being, he must have been impressed with a conscious idea of his superiority over all irrational objects; and, by inference, he must have inclined rather to a similar precedence over his fellow-creatures,

than a submission to them; for the effects of weakness, apprehension, and fear, which some philosophers have attributed to man in the state of nature, must have arisen from the internal sense of mortality, and the principle of self-preservation, not from an original or innate tendency to subjection to any created object. The idea of superiority was prior in man to that of dependence. The latter could never have occurred to him, till he had found out his wants, till he had felt his insufficiency to supply them. Independence then was essential to the state of nature, and hence is deduced the original right of option, to whom each one shall chuse to surrender his independence by voluntary submission.

"In this theoretical transition of man from the state of nature to the state of society, such natural rights, as the individual actually retains independently of the society are said to be retained by him as a part of those rights which he is supposed to have possessed in the state of nature. Such are the free and uncontrolled power of directing all his animal motions; such the uninterrupted intercourse of the soul with its Creator, such the unrestrained freedom of his own thoughts; for so long as an individual occasions no harm, and offers no offence to his neighbour by the exercise of any of these rights, the society cannot controul him in the exercise of them. . . . .

But in this transition the natural rights were considered to be so irrevocably transferred from the individual to the community, that it no longer remained at his option to reclaim what had become unalienably vested in the body at large." p. 9, 10.

Prosecuting this subject, the Author contends, that the exercise of the natural rights of man is impossible, describes an Englishman's ideas of liberty, and the object of man in entering into society, which he concludes with observing, that "man's natural rights are the foundation of all his civil rights."

(To be continued.)

## ORIGINAL CRITICISM AND CORRESPONDENCE.

TO THE EDITOR.

MR. EDITOR,

HAVING been many years accustomed to look over the Gentleman's Magazine, and to consider it, upon the whole, as a respectable publication, judge how much I must

have been surprised to read such lines as the following, at the back of the Title Page, in what is called, an "Ode that may suit the New Year, 1802."

"Bellona's red chariot and smoking hot steeds  
Are drawn by, and a something like peace now succeeds;  
'Tis a something that all ranks of people delights—  
And John Bull, grown half frantic, roars out loud for lights.  
He says 'tis a peace—but I say 'tis a truce;  
He thinks well of the French—I wish them at the deuce.  
If the French and the Blacks come to blows at Domingo,  
May their throats all be cut! is my full wish, by Jingo!  
Let savage meet savage, and soon we shall find  
Their total destruction the good of mankind."

(Signed) DEMOCRITUS, Junior.

I shall not attempt to criticise the poetical merit of these lines, which, as well as the rest of the rhimes, would disgrace any London bellman; nor will I remark on their profaneness, which is sufficiently obvious; but this I must say, the spirit that can thus coolly and heartily wish the massacre and damnation of thirty millions of souls, must not be that of man, but of

a fiend, and of a fiend too of the deepest malignity.

I cannot but hope Mr. Urban did not see these lines before he printed them, and that he will cancel the polluted leaf that holds them, or I must conclude he has forfeited all the urbanity of his name.

I am, Sir, yours, &c.  
W. T.

TO THE EDITOR OF THE MONTHLY EPITOME.

SIR,

I OBSERVE that in your Prospectus, you allow authors, who conceive themselves to have been ill used by their Reviewers, to make an appeal to the public in your department of correspondence. The desirableness of such a mode of appeal is equally obvious with its liability to abuse. Authors are too frequently of the *genus irritabile*, and may sometimes think themselves injured, when nobody else thinks so. You will probably not always find it easy to distinguish necessary appeals against the secret tribunal of a reviewer from such as are frivolous and vexatious. Perhaps the rule of conduct which will be most convenient to yourself, most comfortable to your readers, and most creditable to

the appellants themselves, will be to reject invariably every complaint which exceeds the limits of civility and good temper.

If, in what I am about to address to you, I shall fall into the evil I am cautioning others against (which is no uncommon case) I hope you will prevent me from exposing to the public so gross an inconsistency, by suppressing this communication. It would be the more inexcusable in my circumstances, as they are not attended with equal provocation to that which some writers have had to endure. Indeed I have rather to remonstrate than to complain; and that, not on account of treatment which I have experienced from Re-



viewers, but of misrepresentations which some of them have made of a subject that fell under my discussion; otherwise I should not think it proper to trouble you with remarks relative to a single sermon, of which a second edition was published last year. I advert to that which treats of the religious character and circumstances of the late William Cowper, Esq. It has been noticed in most, if not all, of the numerous reviews, and reviewing magazines, with which the public is supplied; and I know not that in more than one instance I have, on my own account, any ground of complaint:—even the *ANTI-JACOBIN* Reviewer, to whom I now refer, though he has not attacked my sermon with the spear of Ithuriel, may be said to have used that of Telephus; for if he calls it enthusiastic, he allows it to be pious: if silly, sensible; and, if vulgar, yet elevated. Nay, he has done less injury to me than to himself by so paradoxical a description; for though he has made very copious extracts from the sermon, he has distinguished no part of it to which the disgraceful division of his epithets applied. In terms of which the profaneness has drawn public animadversion from another hand\*, he censured me for omitting to specify the academy where I received my theological instructions, and the congregation over which I was ordained. I then thought, and I still think, myself of too little consequence to trouble the public with such points of information.

The religious character of Mr. Cowper, the influence which the doctrinal sentiments he professed had upon his mind, and that which genuine piety produces upon the affections in general, are of far greater importance. On these topics, therefore, permit me to avail myself of your publication, in remonstrating against some remarks, both of the *Anti-Jacobin* Reviewer, and of a more respectable hand, the *British Critic*.

Having described the terror and distress which Mr. C. felt, upon an awful occasion, previous to his profession of religion, I added, "While in this state, he was visited by the late reverend Martin Madan, his first cousin. By explaining from the

Scriptures the doctrine of original sin, Mr. Madan convinced him that all mankind were on the same level with himself before God. The atonement and righteousness of Christ being set forth to him, Mr. Cowper discovered therein the remedy which his case required."—What can you think, Sir, of a critic, who, in animadverting upon this passage, avows his disposition to *wish Mr. Madan at the devil*? This phraseology, in which it is doubtful whether piety or elegance is most conspicuous, is that of the *Anti-Jacobin* Reviewer.

In a very recent publication, written by the late W. Cowper, Esq. he relates, that his accomplished brother, the Reverend John Cowper, expressed himself on his death-bed, relative to the circumstance just mentioned, in a very different manner. "When I came to visit you in London," said he to his brother, "and found you in that deep distress, I would have given the universe to have administered some comfort to you: You may remember that I tried every method of doing it. When I found that all my attempts were vain, I was shocked to the greatest degree. I began to consider your sufferings as a judgment upon you, and my inability to alleviate them as a judgment upon myself. When Mr. Madan came, he succeeded in a moment. This surprised me; but it does not surprise me now—he had the key to your heart, which I had not." *Adelphi*, p. 31. Such was the language of a man, respectable in character, and eminent in literature, when upon the verge of eternity. Might it not be useful for *Reviewers* sometimes to anticipate a death-bed? Though they are now concealed from the resentment of persons with whose characters they sport, they should be aware that God is not to be mocked. The *Anti-Jacobin* Magazine was professedly introduced for the support of religion and loyalty; but scurrility and profaneness are disgraceful to any cause, and the more so in proportion to its excellence.

To the *BRITISH CRITIC* I am, as a writer, indebted for considerable indulgence. He gives me credit for having carefully endeavoured to guard against an abuse of Mr. Cowper's remarkable history; but he suggests that I have left untouched the root of evil, by allowing my readers to re-

\* See a note in the Rev. R. Hill's *Apolo-  
logy for Sunday Schools*.

gard the movements of their affections as their *religious experience*. This appears to me so far from being the case, that in the very passage he quotes, I cautioned pious people against the influence which their natural feelings might have upon their religious experience. That which affects any thing, cannot be the thing which is so affected. The point at issue seems therefore to be, whether there be any such thing as religious experience. Is it necessary to say, that, by *experience*, I mean that which results from making an experiment or trial of any thing? So, I think, the Scripture applies the term, Rom. v. 4. "Patience worketh experience, and experience hope." If I am convinced that my health is in a dangerous state, and a medicine is recommended to me in such a manner as to authorize my confidence, I make trial of it; and the result of that trial is my experience of its efficacy: so, as to my state of mind; I am convinced that it is not what it ought to be; the Gospel of Jesus Christ is recommended to me, as the means of peace with God, and genuine holiness; but it can only be productive of these blessings, as it is relied upon by faith; and this faith is not of ourselves, but God has promised it, as the operation of his Holy Spirit, to them who pray for it in the name of Jesus. The Gospel comes to me with the strongest possible recommendations; and I make trial of it by praying for the gift of that faith, by which alone a sinner can be justified and purified. The peace that I in consequence enjoy, and the capacity that I possess for spiritual worship and obedience constitute my religious experience, I experience the benefit and the pleasure of vital religion; but I experience also its difficulties. The fears and distresses that interrupt my peace, the tempestuous and corrupt dispositions that impede my holiness, unavoidably affect my religious experience. I have said so much in the Sermon, on the connection which religious experience has with our natural and constitutional feelings, that I need not at present take up your room or time on that subject. I do not suppose that the British Critic would limit religion merely to the outward conduct. He must be aware that both the law of God and the faith of Christ centre in the heart. His ex-

pressions, however, lead me to apprehend, that he considers religion only as a principle of action; without regard to its influence upon our affections, as they relate to God, our fellow creatures, or ourselves.

I will add no more, except a few words upon a subject of inferior importance. The CRITICAL Reviewer of my Sermon stated that it was preached at the place of worship where Mr. Cowper had been used to attend. I imagine this mistake arose from the religious intercourse which subsisted between him and a great part of the congregation to whom I addressed the Discourse. Mr. C. however, steadily attended the parish Church at Olney, while he continued to join in public worship. A large proportion of the church people at Olney having been present when I preached, and many of the dissenting hearers having been equally acquainted with Mr. C. I addressed them as persons who could unite their testimony with mine to the excellence of his character.

I am, Sir,

Yours, &c.

SAM. GREATHEED.

Newport Pagnel,

Feb. 5. 1802.

TO THE EDITOR.

MR. EDITOR,

I know not how far the following observations may fall within the plan of your work; but they have occurred in reading some late temporary publications, and are very much at your service: whether you insert or burn them, it will not offend your constant reader.

Furnival's Inn.

A. Z.

NO person in the habit of seeing our periodical journals can be ignorant of the great number of tracts lately put in circulation relative to Dissenters; and the perpetual murmurs of certain Churchmen relative to the abuse, as they call it, of the Toleration Act. At length some have fairly spoken out, and the Author of a certain "Letter to the Archbishops and Bishops of the Church of England" (printed for Corbett and Morgan) plainly tells us, that as things are, the *Act of Toleration* "is become the disgrace of our statute books, and

an offence to every upright magistrate, who unhappily feels himself compelled to administer it?" Now, Sir, how far this language may become the friends of "the Crown and Mitre" I cannot say; but sure I am, if a Dissenter had used such an expression of any of the existing laws of the country, it would have been considered as a black mark of Jacobinism.

The Toleration Act, Mr. Editor, I have ever considered as one of the pillars of the throne, and am persuaded that its removal might be fatal to our constitution, as it would introduce a system of persecution and oppression tending to prepare the way for anarchy and revolution, as it did in France, where the former cruelties of the priests had much exasperated the public mind against their order.

But we are told the Toleration Act has been abused: so has the Habeas Corpus Act and others, that I could name; but the question is, whether these abuses are equal to the mischiefs which would result from its repeal, or from the alterations these innovators would introduce? As to the pretence of a few boys preaching to a few old women, it is an object too contemptible to be set against a violation of the rights of conscience; and with respect to a few knaves and cowards, who avail themselves of licences to avoid serving in the militia, neither is that an object of importance in the time of peace; though I think this might be remedied without any infringement of the act in question, or any encroachment on the privileges of Dissenters.

I am persuaded, however, these are not the objects of those who cry "the Church is in danger." They are alarmed at the increase of Methodism and Dissenterism, and at the decrease of attendance at the parish churches. Now, Sir, allowing the truth of these complaints, and that the notions of these sectaries are as wild and foolish as they are represented, I appeal to experience and to common sense, whether the measures proposed would not have an effect exactly the reverse of that expected: or even supposing them to succeed, whether the remedy would not be worse than the disease.

On the first question, I ask, was it ever known that men were convinced of errors in opinion by force or per-

secution? or is it in the nature of the human mind to be thus convinced? No, Sir: it was "the decision of a great mind, that the true secret to govern sectaries is to tolerate them."

With respect to the measures proposed, as far as they respect internal regulations among the clergy, I have no wish to enter into particulars; but I understand the object is to promote a stricter conformity among them, especially as it respects ecclesiastical discipline. But let the effects of the former "Act of Conformity" be recollected before another is attempted.

To prohibit the use of the Common Prayer to Dissenters, beside the absurdity of the measure, would be, to be sure, the only way to reconcile them to its use; but would this bring them to consecrated ground? By no means: the supposition is founded in ignorance of human nature—at least the nature of an Englishman, to whom nothing is so odious as compulsion.

I am not to suppose, however, that our pious Churchmen would *drag* Dissenters into church as Louis XV. did the Protestants. Thanks to the liberality of the nineteenth century, the Author of the "Hints to Heads of Families" only proposes to *starve* them into conformity, by very strongly painting the sin of employing them, or in any way assisting them.

According to him, "no man should be allowed to buy or sell," or work or beg, "save he that hath the mark"—of the Church of England on him.

The Author of the "Letter to the Bishops" has another very humane proposal, which will certainly endear him to his country. He very modestly assures us, that, "if we only value our establishment, on no consideration whatever should Sunday schools (and by parity of reason other schools) be permitted to be carried on in any parish, but under the control, superintendence, and management of the established minister of it." If this be true, it is no wonder that we hear the Toleration Act spoken of as the "disgrace of our statute book," for it is one primary design of that law to allow Dissenters to keep schools.

But suppose the point were gained, Mr. Editor, every fanatic confined to his own tub, and all methodist and

dissenting schools, (at least Sunday schools) shut up, would this stop the schism? would this heal the breach? No, Sir, I am bold to say it would more than double the number of Dissenters in the country; because it would make thousands who now only attend the conventicle occasionally (of an evening for instance) decided enemies to the church; and as to the effect of such a measure on the trade and manufactures of the country, I can only judge of it by looking to the effects of intolerance in France, in the early part of the last century. In short, Sir, it is as much from a sense of the folly and madness of persecution, as from a conviction of its cruelty and injustice, that I am

Yours, &c.

*A Friend to Toleration.*

Furnival's-Inn,  
Feb. 8, 1802.

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TO THE EDITOR.

SIR,

**I** HAVE been a constant purchaser of the *Monthly Magazine* from its commencement, chiefly on account of the mass of literary and general information it contains; but I confess I have been often disgusted with its scepticism, and with the hints continually thrown out against revelation, and particularly the Old Testament.

Now, Sir, I confess that, as at my time it would be disgraceful to have principles to seek, these insinuations do not shake my confidence in Christianity; yet as I feel a little awkward in not having sufficient learning to

reply, I should be obliged to you, or some of your correspondents, to answer the following Queries, suggested by reading a learned essay in the *Monthly Magazine*, No. 83. (Feb. 1802.) p. 24.

QUERIES.

1. Cannot the meaning of the term *Babel*, given in Gen. xi. 9. be justified by the analogy of the Hebrew language?

2. Have we any sufficient reason to suppose that passage interpolated?

3. If not, must we give up the authority of Moses because we cannot satisfactorily trace, at this distance of time, the mere etymology of a name?

4. Is the authority of Herodotus superior to Moses? or may we not be allowed to suppose, that the tower which was left unfinished in the time of Noah might be completed afterwards, or a new one erected on the spot?

These questions I should wish to see resolved before I give up my "blind attachment to Moses," or accuse Ezra of interpolating a passage out of mere prejudice against the Gentiles.

Yours, &c.

SENEX.

\*\*\* We have hesitated on the propriety of admitting queries which might lead to much literary discussion, and have admitted them only on the principle of counteracting the effect of sceptical insinuations thrown out in other periodical journals; but we must request any correspondent who may favour Senex with a reply to be concise.

## A COMPLETE

## LIST OF NEW PUBLICATIONS IN FEBRUARY.

*\*\* In this Month's List will be found a few Publications omitted, or incorrectly stated, in our last : and as it is the Desire of the Proprietors to make this List as complete and correct as possible, the Communications or Corrections of Authors or Booksellers will be always thankfully received.*

*N. B. Arrangements are forming to add the New Publications in Ireland and America, the most interesting of which will also be introduced in the Epitome.*

## AGRICULTURE.

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